

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Lent Book Number

Old Themes in
New Dress

Randolph Crump Miller

Page 11

Not Even One Million

Rome A. Betts

Page 13

The Judgment of the
Coming Peace

III. Of Coercion

Bernard Iddings Bell

Page 16

C. S. Lewis — New Knight
With New Weapons

F. H. O. Bowman

Page 17

The School of the Eternal

James M. Duncan

Page 18

A Child's Religious Library

Adelaide T. Case

Page 29

A Prayer For Lenten Reading

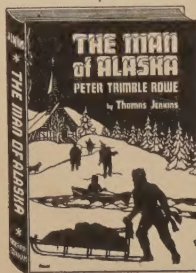


GOD, with Whom is the well of life, and in Whose light we see light; increase in us, we beseech Thee, the brightness of Divine knowledge, whereby we may be able to reach Thy plenteous fountain; impart to our thirsting souls the draught of life, and restore to our darkened minds the light from heaven. Through Jesus Christ our Lord.
Amen.

—Mozarabic Collect.

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Marriage and Divorce

TO THE EDITOR: Your article of some weeks ago by the Rev. Dr. Stowe of New Brunswick, N. J., about the toleration of marriage by divorced persons in the un-bridled Church, suggesting that whatever the Episcopal Church does, it cannot be accused of not being "Catholic" on that score, seems unfortunate. Are we concerned about nothing else but to be "Catholic"? The Pope can give out divorces, and gave Napoleon one because Napoleon wished to get rid of his wife in order to compel an Austrian princess to marry him. Suppose that the granting of that divorce was "Catholic." Does that make it right?

The general idea seems to be, that with respect to divorce and marriage, the Episcopal Church is certain soon to apostatize some way or other. Is it indeed true that considerable opposition remains alive, to such disgraceful conduct?

What we have here is a moral issue. To regard it as a theological matter merely, is a sham.

The contemporary standards with respect to marriage and divorce can not be considered apart from the contemporary practices with respect to "birth control," the spacing of children," and the fact that here in New York the papers at intervals publish shocking news under headlines concerning "abortion ring" (the phrase is that of the newspapers) in Brooklyn. Many married women in this country avoid motherhood by the destruction of incipient life. Marriage is commonly regarded in a very low light. If the creation and nurture of a family is not the principal aim of marriage, then evidently the principal aim is the mere selfish gratification of natural impulses without ulterior purpose. Of course, if licensed self-gratification is the aim, it is not easy to see why married people should not be allowed a new trial from time to time, if they wish. But, on that hypothesis, it is impossible to see why the Holy Church should solemnize any marriage. The question for the Episcopal Church to face, is not whether it can be accused of being "un-Catholic" if it falls in line with the contemporary demand for cheap and easy divorces followed by liberty to take on a new woman, or man. The question for the Episcopal Church to face is the question of what is its own moral standard with respect to marriage. Does the Episcopal Church regard Christian marriage as the union for life of a man and a woman, with its primary purpose the creation and nurturing of a Christian family?

Do Episcopalians consider their marriages their churches as sacramental? Do they regard their lives as lives in the Church? Do they regard their family lives and the rearing and training of their children as belonging to God? Do the "Evangelical" clergy of the Episcopal Church (i.e., as language is commonly abused, "Liberals") regard the marriages which they celebrate in any such way? The answers must be "No," and this explains why the House of Deputies of General Convention came so near to voting in favor of the so-called "Phister Amendment," a plain endorsement of the immoral Reno system. Yet Dr. Stowe of New Brunswick, who claims to be an "Anglo-Catholic," seemed, judging by the article mentioned above, to see no great harm in that "Phister Amendment," so long as some argument can be got up to claim that it is liberal Catholic or some other kind of Catholic. "Catholic" apostasy, perhaps!

It must be kept in mind that there is no sea, in the Episcopal Church, of having the church take charge of divorces and annulments, as the Roman Church does. The idea that the Church shall abdicate. The di-

vorces got in civil courts on any ground or no ground, often by false testimony as to residence and therefore essentially void, are to be good enough for the Episcopal Church. The Episcopal Church is to solemnize Holy Matrimony "for richer for poorer, for better for worse, until death us do part," and then accept the action of civil courts in assuming to dissolve that solemn bond. Then when General Convention completes the tendency to apostasy, will it change the rite so that the parties shall say, "until death or a civil court us do part?" And will the rite be made to read: "Whom God hath joined let only a court of general civil jurisdiction put asunder?"

Had we not better give over prattling about "Catholic" and "Liberal Catholic" and so forth, and give over talking in a theological sort of way, and face squarely the fact that the pressure in the Episcopal Church for legislation permitting divorce and subsequent marriage to a new spouse during the life-time of the former one, has no other basis than a desire to conform the moral standards of the Church to the immoral standards of the secular world? That is exactly what it is. And we shall have come to a pretty pass when our Church takes its standards from the secular, unchurched world! Honest Christians must be driven out of the Episcopal Church, at this rate.

The proposition is indeed this, that the Episcopal Church shall take as its standards of Holy Matrimony, the standards of the secular, unchurched world. Now, let us face that. And let us face the fact also that those secular standards are morally degraded. Is this the sort of thing which we wish for the Episcopal Church?

EDWARD N. PERKINS.

New York City.

Prayer

TO THE EDITOR: I read with interest Chaplain Webster's article, Who Gets the Breaks in Prayer? The theme of the article, that God sends or gives us not necessarily what we ask, but what is best, is by no means new. Wisely, we cannot dictate or control God by means of our asking; yet it is through prayer that we personally come to know God more intimately, much as we come to know human friends better by conversing with them.

But what about our prayers for others? Are they useless? It would seem not. The Church certainly teaches us to pray for others. Many of the prayers in our services are for others. Christ prayed for others. He even prayed for Himself. There are also two events or an incident and a teaching of Christ, which seem to be in conflict with the idea that our asking makes little if any difference. One, when the man brought his son, whom the disciples had been unable to heal, to Christ. Christ healed the boy and told the disciples they had been unable to do so because of their lack of faith, that with faith they could remove mountains, that such things came only by prayer and fasting. The other, Christ's teaching that if two or three agree as to what they should ask God, God would give it to them.

M. L. DRURY

Chamberlain, S. D.

TO THE EDITOR: Why would anyone suppose the Lord is more concerned with Rickenbacker than with an innocent seagull? (Rev.) CHARLES C. HAMILTON.

Aberdeen, Mass.

Editor's Comment:

Tut-tut, Fr. Hamilton! St. Matt. 6:26.

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STRICTLY BUSINESS

I CAME into THE LIVING CHURCH office late one evening a little more than a week ago to find most of the staff working overtime and highly elated over the prospects of the Lent Book Number, which you now have before you. They were pretty sure they had so much good copy they'd have to run 40 pages, and they were hopeful that this issue would be more useful to readers than any previous one. Looking over the advance proofs, I'm pretty sure they succeeded in doing the good job they wanted to do.

There is a sort of pleasing circle to these book numbers. The better the issue, the better service it gives readers. The better service the issue gives readers, the more logically readers can make their choice of books for Lent reading. This in turn brings the publishers better results, and again, in turn, the publishers make greater use of the advertising columns. Still in turn, the LC then has more income, and with more income it can make its following book numbers even more useful. My gosh, this sounds like "Excelsior"—where will it end?

* * *

THE ASHBY CO. of Erie, Pa., produce the well-known Church Kalender and Ordo Kalender. Just recently they brought out an interesting book, *Studies in the Liturgy*, by F. R. Webber. In the volume (232 pp., 6x9 inches, \$2.50), historical notes are reduced to a minimum; Latin, Greek, and German references are given in English; and the author has tried to avoid an artificial, stilted style. He traces the development of the liturgy in Anglican, Roman, and Lutheran bodies and attempts a true picture by "considering the Church service of today in relation to the other two Church bodies that use revisions of the same traditional matter." Mr. Webber is also the author of *Church Symbolism* and *The Small Church*.

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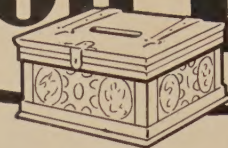
THE CHURCH LITERATURE Foundation appeal went out a couple of weeks ago, in the form of a brief letter and a simple booklet telling what the Foundation is and does. Already a good number of gifts and notifications of mention in wills have come in, and more will surely be forthcoming, since mail is quite slow nowadays. I saw all the replies in Milwaukee, and because I was terribly pressed for time sent them on to our New York office so that receipt could be acknowledged at once. More detailed answers to many inquiries, however, will not be forthcoming until I return to New York next week. I am sure all friends will understand. There are, by the way, some of the booklets left. I shall be glad to send a supply to any person interested in using them to advantage.

Leon McCauley

Director of Advertising and Promotion.

The Question Box

By
BISHOP WILSON



• *What is the relationship between the Protestant Episcopal Church and the Polish National Catholic Church? Have any Old Catholic bishops in this country been invited to take part in the consecration of a bishop of the Episcopal Church?*

In 1931 the Old Catholic synod sitting in Vienna voted approval unanimously of the terms of intercommunion with the Anglican Church. Two bishops of the Polish National Catholic Church were present and cast their affirmative votes. Corresponding approval was voted soon after this by the Convocations of Canterbury and of York in England. Thereupon Old Catholic bishops from the continent participated in the consecration of English bishops. One after another the other branches of the Anglican communion voted their acceptance of these terms of mutual recognition. Our own General Convention did so on two occasions, in 1937 and in 1940—both times including the Polish National Catholic Church as the only Church in America which is formally recognized by the Old Catholics of Utrecht. This Polish Church, however, is an autonomous body and must take its own synodical action. Such a synod was supposed to have been held in 1940 when a vote would have been taken but war conditions postponed that synod and it will probably have to wait now until the war is over. For this reason none of the Polish bishops in the United States have yet been invited to share in the consecration of bishops of the Episcopal Church. This was explained to our House of Bishops in Cleveland by Bishop Jasinski of Buffalo who was sent by the Presiding Bishop of the Polish National Catholic Church to bring their greetings.

• *Where, when and by whom were the Gospels, Epistles and Collects selected?*

What a library we would need to answer that question! The Collects, Epistles and Gospels are parts of the Liturgy which dates back to the first century and has gone through stages of development in every subsequent generation. Out of the Middle Ages come the Sacramentaries in which these services have been recorded. The most important of them are the Leonine, the Gelasian, and the Gregorian. The Leonine is the oldest, dating from about the seventh century. We know that some of the Collects, Epistles and Gospels which we use today were in use at that time. When the English Prayer Book was produced in 1549 some others were added and there have been occasional changes in every revision of the Prayer Book. For instance in the revision of 1928 (the Book we now use) some changes were made in the Epistles and Gospels for the Epiphany season in order to improve the sequence—

also special "Propers" were added for Independence Day. Thus the Prayer Book moves with the life of the Church.

• *I have always been taught that one remains kneeling at the close of the service until the altar candles are extinguished. Recently I have been told otherwise. Am I right?*

It can be argued that the lighting and extinguishing of altar candles are not parts of the service and therefore do not call for an act of devotion. But the symbolism of the candles (designating Christ as the Light of the world and His two natures in the Holy Eucharist) is so closely identified with the devotional character of the service that most worshipers find it appropriate to remain on their knees until the lights are extinguished. Perhaps this question is raised because of the unfortunate practice in some parishes where acolytes go through a series of highly artificial and totally unnecessary evolutions for the very simple purpose of getting the lights out. Such performances are very distracting and serve no good purpose. Let it be simply and reverently done and that brief period of silent contemplation may be very helpful.

• *How should an Anglo-Catholic conduct himself when attending a Roman Catholic Mass? Is it proper for him to kneel, genuflect, use the sign of the cross? Do Roman Catholics regard such participation by non-Romans as hypocritical?*

You are a member of God's family worshipping in the home of another branch of that family. It would be courteous to follow their customs as far as your conscience would permit. Under the circumstances you mention it would be eminently proper for you to kneel, genuflect, make the sign of the cross. Most Roman Catholics would respect you for the reverence you display.

• *Please tell me through the Question Box what the great "O Antiphons" mean. O Sapientia, O Adonai, etc.*

An antiphon is a devotional verse in two parts sung as versicle and response by two sides of a choir. In the medieval breviaries there were seven such antiphons all beginning with "O" which were sung with the *Magnificat* on the seven days before Christmas. They were exclamations of praise to our Lord suitable for the Advent preparation for His coming. Their opening words are "O Sapientia," "O Adonai," "O Radix Jesse," "O Clavis David," "O Oriens," "O Rex Gentium," "O Emmanuel." They are found in manuscripts of the 11th century. Others were added in some later breviaries but these seven are the original "O Antiphons."

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SEXAGESIMA SUNDAY

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GENERAL

EPISCOPATE

Special Convention to Elect

Bishop March 8th

The standing committee of the diocese of Iowa has called for a special convention to be held in St. Paul's Church, Des Moines, on March 8th, for the purpose of electing a bishop.

At the special convention held in Trinity Cathedral, Davenport, December 1, 1943, delegates elected the Rev. Ernest Vic-Kennan of Baltimore, Md., who after consideration declined the office.

Retired Bishop Returning

Haiti

The Rt. Rev. Harry Roberts Carson, retired Bishop of Haiti, is now returning to Haiti from Jacksonville, Fla. Mail for him should now be addressed to his permanent address, Port-au-Prince, Haiti.

ANGLICAN RELATIONS

Archbishop of York's Visit

Plans for the visit to this country of the Archbishop of York, the Most Rev. Cyril Garbett, D.D., are maturing so that the Presiding Bishop finds it possible to issue a fairly definite schedule at this time.

If transportation materializes as expected, the Archbishop will speak at the cathedral in Washington on April 16th and will be present at the consecration of Angus Dun as Bishop-elect of Wash-

ington April 19th. He will speak in the Cathedral of St. John the Divine, New York, on April 23d, at 11 A.M. and again at 8 P.M. On the 24th he will meet with the National Council's Committee on Co-operation with the Church of England, and on the 25th he will attend the meeting of the National Council.

The New York Church Club, with other organizations, is planning a dinner for April 26th, and on the 27th, Archbishop Garbett will discuss various interdenominational matters with the International Missionary Conference.

Archbishop Garbett will visit Chicago about April 29th and will leave for Canada May 1st.

Dr. Donegan Invited to England

By Archbishop of Canterbury

The Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, New York, has been invited by the Archbishop of Canterbury to visit Britain next summer to consult with him and other Church leaders and to preach in British Churches as a representative of the Episcopal Church in the United States of America.

LEGISLATION

Supreme Court Decision

On Jehovah Witnesses Significant

The decision of the Supreme Court of the United States, handed down January 31st, involving a conflict between a member of Jehovah's Witnesses and state authority, promises to be of far-reaching significance.

Sarah Prince, the aunt and custodian of Betty M. Simmons, a nine-year-old girl, appealed the case to the Supreme Court after the courts of Massachusetts had convicted her for violations of the state's

courts, stating, "We think that with reference to the public proclaiming of religion upon the streets and in other similar places, the power of the state to control the conduct of children reaches beyond the scope of its authority over adults. . . . However Jehovah's Witnesses may conceive them, the public highways have not become their religious property merely by their assertion."

Mr. Justice Murphy vigorously dissented, holding that the court should not have sustained "this attempt by the state of Massachusetts to prohibit a child from exercising her constitutional right to practice her religion on the public streets." He expressed the opinion that the court record indicates that Betty Simmons, the nine year old child, "was engaged in a genuinely religious, rather than commercial activity."

The dissenting opinion went on to contend that "the sidewalk, no less than the cathedral or the evangelist's tent, is a proper place, under the constitution, for the orderly worship of God . . .", and that "religious freedom is too sacred a right to be restricted or prohibited in any degree without convincing proof that a legitimate interest of the state is in grave danger."

Mr. Justice Jackson also filed a dissenting opinion, in which Messrs. Justice Roberts and Frankfurter joined. These three justices, however, simply dissented from "the grounds of affirmance" by the Supreme Court.

Mr. Justice Jackson declared that this case brings to the surface the real basis of disagreement among members of the court in limiting religious freedom in Jehovah's Witnesses' cases. Limits must be estab-

The Living Church

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February 13, 1944

Departments

BOOKS	17	FOREIGN . . .	9
CHANGES . .	37	GENERAL . .	5
DEATHS . . .	36	LETTERS . . .	3
DIOCESAN . .	32	WAR SERVICE	8
EDITORIAL . .	14	Q-BOX	4

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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"Forward in Service" Broadcast

The Rev. Dr. C. Avery Mason, executive director of "Forward in Service," will speak over the radio CBS, at 10:00 A.M., EWT, February 20th.

child labor laws. She had furnished magazines to Betty Simmons, knowing the girl was to sell them. Sarah Prince contended that her acts were a rightful exercise of her religious convictions and beliefs.

The Supreme Court, by a majority of five, affirmed the judgment of the lower

lished for religious freedom, he held, when activities of individuals begin to collide with liberties of others or of the public, and that commercial and secular activities of religious groups may be regulated, just as may the same activities of non-religious groups.

These dissenters claim that the majority have now drawn a line "based on age," and that this is "not a correct principle" for defining the religious activities subject to regulation.

ORTHODOX

Metropolitan Benjamin Returns to Federation

Shortly after the public repudiation of the Federated Orthodox Greek Catholic Primary Jurisdictions in America by Metropolitan Benjamin of the Russian Church [L. C., January 30th], the Metropolitan met with the other archbishops of the federation in New York. The result was a resolution indicating that the breach had been healed and that the head of the federation is recognized to be Archbishop Athenagoras of the Greek Church.

The resolution also sought to clarify certain questions of the relation of Orthodoxy to other Churches. Its text follows:

"Whereas, various erroneous and misleading articles have appeared in the public press, more particularly in the newspapers of Buffalo, N. Y., and subsequently throughout the United States, purporting to be official statements, and

"Whereas, the said statements have caused not only much confusion in the minds of the public, but have been completely unauthorized by this federation, the three hierarchs, Archbishop Athenagoras, Metropolitan Antony, and Metropolitan Benjamin, met to discuss at length these statements, and unanimously resolved:

"1. There is no lay head of the Federated Orthodox Greek Catholic Primary Jurisdictions in America, and that leadership of the Church can only be by a hierarch elected by his fellow hierarchs for one year.

"2. The federation has not yet adopted its final constitution. Meanwhile, all authority for managing the affairs of the federation is temporarily vested in the hierarch.

"3. The federation is in no way responsible for the various articles appearing in the public press, allegedly setting forth the official attitude of the federation.

"4. It is not possible or permissible for an Orthodox Christian to be a member of or a communicant of any non-Orthodox Church.

"5. No public utterance by any individual has any official character unless issued by the president of the federation upon authority by his fellow hierarchs and issued through the secretary of the federation.

"6. The term 'chancellor' in the sense used and intended to be understood by the federation means a legal adviser and neither confers nor implies any authority whatsoever.

"7. No priest can be subject to the jurisdiction of two different patriarchates or archbishoprics at the same time, although they are encouraged and permitted to celebrate freely with the clergy of any jurisdiction of the federation.

"8. This resolution will be referred to the secretary for proper publication."

The resolution was signed by Archbishop Athenagoras, Metropolitan Benjamin, and Metropolitan Antony (Bashir)

of the Syrian Antiochan archdiocese, the three hierarchs of the federation.

HISTORIC RELATIONS

While fully agreed as to the points of ecclesiastical relations covered by paragraphs 4 and 7 above, the various Churches represented in the federation have in the past had varying degrees of closeness in their relations with the Anglican communion. Historically, as the Lambeth Conference report of 1920 points out, Anglican relations with the Russian Church have been "probably closer than with any other branch of the Eastern Church," so much so that the "Great Sobor" (council) of 1918 looked forward to the establishment of "a permanent commission with departments in Russia and abroad for the further study of Old Catholic and Anglican difficulties in the way of union, and for the furthering, as much as possible, of the final aim."

The persecution and suppression which began soon after prevented the carrying out of this purpose, and intercourse between the two Churches was interrupted.

Meanwhile, the relationship between the Russian Church inside Russia and in other lands became confused. The Metropolitan Benjamin was made Exarch of North America by Patriarch Sergius (then acting Patriarch), but the great majority of Russians in the United States adhere to Metropolitan Theophilus, who was proclaimed Metropolitan of all North America at a sobor held in Cleveland in 1934. This group has maintained the traditional Russian policy of cordiality toward the Anglican communion within recognized canonical limitations.

Not only Russian but also other Orthodox bishops have encouraged their Churchpeople to attend Anglican Churches when Orthodox ministrations were not available, and have permitted their people to turn to Anglican priests under such circumstances for baptism, matrimony, and the Holy Communion. In both America and England, Orthodox candidates for Holy Orders have often studied in Anglican seminaries.

The Patriarchate of Constantinople in 1922 accepted Anglican orders as possessing "the same validity as the Roman, Old Catholic, and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the 'Charisma' of the priesthood derived from Apostolic Succession." Similar declarations have been made by other Orthodox autocephalous Churches.

The Orthodox Churches represented in the Federated Orthodox Greek Catholic Primary Jurisdictions have, with the exception of the Russians under Metropolitan Benjamin, followed this historic Orthodox policy.

Decision as to full intercommunion between Anglicans and Orthodox must await an ecumenical council, but Orthodox patriarchates and autocephalous Churches which have considered the problem are agreed that no essentials of doctrine or sacramental life stand in the way. Reversing their findings, Metropolitan Benjamin has asserted: "The Archbishop of York

was present at Orthodox Church service in Moscow merely as an honored guest. He was not and could not be a participant in any sacramental sense or act. Relations between the two bodies are exactly what they have always been. The doctrinal, sacramental, ritualistic, and historic differences between them remain unchanged, and these differences are so profound as of such nature as to render intercommunion or exchange of sacramental ministrations or joint sacramental action between their respective clergy utterly impossible from the Orthodox Catholic position."

The constitution of the Federated Orthodox Greek Catholic Primary Jurisdictions has not yet been adopted. The Metropolitan Benjamin seeks to have included a provision that relations of each member Church with Churches both inside the federation and outside be governed by the regulations of the strictest member. This proposed provision is asserted by George E. Phillis, chancellor of the federation, to be an effort to make "the tail wag the dog," forcing upon all the member Churches "standards" and "customary regulations" of which they may not approve, at the will of any one member.

[Mr. Phillis was erroneously reported in the January 30th issue to be a vestryman of an Episcopal Church. He formerly held such a post, but resigned when the establishment of a Greek Orthodox Church in Buffalo made it possible for him to attend the services of his own Church.]

At the meeting of the three hierarchs in New York, a message from Patriarch Sergius of Moscow was read, giving his blessing to the federation. It now has the official approval of the Patriarchates of Moscow, Antioch, and Constantinople.

Orthodox and Anglican Fellowship Annual Meeting

The Orthodox and Anglican Fellowship had a record attendance at the annual meeting, held on February 1st in the parish house of the Serbian Orthodox Cathedral of St. Sava (formerly Trinity Chapel of Trinity parish), New York. Among the out-of-town members present were Paul Anderson, the Rev. Dr. William H. Dunphy, and the Rev. Dr. Floyd W. Tomkins. The dean of St. Sava's Cathedral, the Very Rev. Dushan J. Shoukietovich, was host. Dr. Dunphy presided and the speakers of the evening were the Rev. Vasile Hategan, who read an interesting and informative paper on the Orthodox Church, and the Rev. Canon Edward N. West who spoke on The Anglican Communion.

Among the reports made was one of particular importance on chaplains for members of Orthodox Churches in the Army and Navy. The chairman of the committee said in part:

"Brigadier General Arnold, Chief of Chaplains, has been very cooperative in the matter of Orthodox chaplains for Orthodox men in the army. There are many Orthodox, as many as 210,000 out of every 10,000,000 men. The difficulty in securing chaplains is that the clergy offering are many of them above the age. The

culty is being met by consent given now have graduates of the Schools for Chaplains inducted at once, waiving the three years of parochial experience hitherto required. We now have three Russian Orthodox chaplains.

One sad feature in the Orthodox Church has been the lack of religious literature. The Orthodox and Anglican Fellowship would do a great service if it could do something to get material published. The Orthodox feel at home with Anglicans in the camps, because of this Fellowship."

The good news was told that a book of prayers for the Orthodox men is being printed in enormous quantities. Chaplains will receive, on request, as many copies as they desire. Other printed material is being planned.

Paul Anderson, whose appearance at the meeting was greeted with applause, was asked to say a few words. He said: "The work of this Fellowship might well grow by having more centers. There are places even more favorable to its growth than New York and Philadelphia and other eastern cities. The Orthodox Church is very strong in Cincinnati and Detroit. I know that the Episcopal Churches in those cities would be glad of our contact. I hope the Fellowship can demonstrate it. I found in Europe that the effectiveness of the work would be much increased by more centers. There are students scattered over Europe who studied in England and are members of the Fellowship of St. Alban and St. Sergius, with which we are affiliated. Even now, some of them can help to make new centers. I hope we can do such extension work here."

The following officers were elected for 1944: Temporary president, His Eminence Archbishop Menologos. President, the Rev. Dr. Lauriston L. Life. Vice presidents, the Rev. Dr. William H. Murphy, the Very Rev. Basil Efthimiou, the Very Rev. Sergius Snegireff. Recording secretary, Miss Helen Routsy. Corresponding secretary, the Rev. Edward R. Hardy, jr. Treasurer, Ralph M. Kush. Council, the Very Rev. Michael Dziama, the Very Rev. Joseph Dzvonchik, Professor George Fedotov, the Rev. Vasile Hategan, the Very Rev. John Hundiak, the Very Rev. Athenagoras Skrinakis, the Very Rev. Dushan J. Shoukleton, the Rev. Elmer J. Templeton, and the Rev. Canon Edward N. West.

THE PRESS

Picture Stories From the Bible"

Dean Raimundo de Ovies, D.D., of the Cathedral of St. Philip, Atlanta, Ga., and Dorothy Canfield Fisher, noted educator, novelist, and translator of Papini's *Life of Christ*, will serve as members of the editorial council supervising the new Testament edition of "Picture Stories From the Bible," it was announced recently. The announcement was made at a luncheon on December 29th in New York, after M. C. Lines, the publisher of these popular ten-cent quarterly magazines, had presented representatives of ten religious organizations with the profits from the sale of the first million copies, which amounted to \$3,500 after taxes were deducted.

Writing of this new method of telling the stories of the Bible in comic strip form, Dr. J. Quinter Miller, associate

general secretary of the Federal Council of Churches, has said, "This book interprets for children the experiences through which the people of the Old Testament came to know more about God. The picture stories employ imagination, suspense, color, and continuity to set forth the simple yet profound meaning of God's Word."

Members of the editorial advisory council for the Old Testament edition, who received gifts for the organizations they represented, included among others, Dr. Robert A. Ashworth, editorial secretary of the National Conference of Christians and Jews; Dr. Israel Goldstein, president of the Synagogue Council of America; Dr. Walter M. Howlett, executive secretary of the Department of Religious Education of the Greater New York Federation of Churches and executive secretary of the Greater New York Interfaith Committee; Dr. J. Quinter Miller; and Frank S. Mead, editor of the *Christian Herald*.

All the stories contained in the first four issues of the magazine are now published in one 50-cent edition, which contains all the stories of the Old Testament from the creation to the Macabees arranged in chronological order.

CMH

National Council Holds Annual Meeting

By ELIZABETH MCCracken

The National Council of the Church Mission of Help, meeting in New York, February 1st to 4th, discussed present problems in their relation to the problems likely to face CMH increasingly during the post-war years. Interest was concentrated on the recommendations to the personnel committee of the National Council of CMH, and it was urgently requested that wide publicity be given to these recommendations. These were:

(1) That the executive secretary of every diocesan society of CMH be not only a qualified graduate of an accredited school of social work, but also, because CMH functions under the Church, that she be an active communicant of the Protestant Episcopal Church.

(2) That, as of this date [February 2, 1944] all future case work staff members shall be graduates of qualified schools of social work, and that whenever there is a necessary choice to be made between equally well-trained case workers of the Episcopal Church and those of another Church, preference be given to the former.

(3) That in the light of the present economic situation, the section on salary as of 1941 be reviewed and strengthened, with special reference to salary adjustments to meet the increased cost of living, etc.

(4) That the diocesan societies of CMH take definite responsibility for recruiting for CMH in the colleges and local schools of social work and for presenting CMH as a profession to promising Church students.

(5) That the National Council of CMH request the Woman's Auxiliary to

make available at once two scholarships in social work on a coöperative basis and that these scholarships be widely publicized.

These recommendations grew out of the shortage of trained case workers who are also members of the Episcopal Church. Such shortage has necessitated the employment of case workers who are members of other religious bodies or have no definite Church affiliation.

The discussion of these recommendations was of interest. Miss Edith F. Balmford, executive secretary of the National Council of CMH opened it by saying:

"All our executive secretaries must be college graduates and graduates of schools of social work, and with experience. They must measure up to the standards of the workers in secular agencies. This is our problem, the war having created a shortage of trained case workers."

Miss Odencrantz, of the Social Workers' Vocational Bureau, the next speaker, said:

"This shortage is not new; it is only more acute since the war. In the National Vocational Bureau we hear from all parts of the country of the need of trained case workers. Very few social agencies have had less work, and most have had more. In such work as yours, you need more workers. The number of unemployed in the field of social work is *nil*. So if a worker applies for a job, it is because of special interest in the work, or the desire to make a change."

Miss Sarah Ivins of the New York School of Social Work put a startling question:

"Why are the Episcopalians who come to the New York School of Social Work mostly of one type: shy, protected? I would suggest that CMH, since it serves *all* denominations, take workers of other denominations besides Episcopal."

The reply to this suggestion, made by several speakers, was to the effect that the Church Mission of Help is an Episcopal organization. It is a social case work agency, with the Church plus. One of its functions is the awakening of the sense of responsibility, and the Church plus is the most potent means of accomplishing this great end.

This point was further emphasized in the report of the Spiritual Work Committee, of which the Rev. Thomas J. Bigham, jr., is chairman. Fr. Bigham said in part:

"What is the difference between proselytizing and legitimate presentation of Christian truth to a client? What is the difference in the functions of a Church social work agency and community social work agency? What is the difference between the work of a Christian social worker in a community agency and in the Church Mission of Help? What is the scope for social work distinctively of the Church for clients who want to be in no Church? What is the meaning of the Church affiliation of agencies that are supported entirely by community funds or that serve the general community rather than Church people? Does the trend in CMH toward a greater place in community social work mean a Church contribution to the community or a loss to the Church? Is CMH in danger of going the way of many schools, colleges, and hospitals, which, orig-

inating under Church auspices, have grown up only to grow away from any distinctively Church work or purpose?

"These questions all concern 'the spiritual plus' of CMH in its case work and in its organizational standards as well, that way in which all the work of CMH is infiltrated and informed by a sense of the presence of God working in and through our efforts and in and through the struggles and strivings of our clients. The Spiritual Work Committee sees a constant and continuing need for consideration of this; statement of it and re-statement of it in each diocesan agency of CMH and in the National Council of CMH. The task of statement is not much easier than the effort of achievement, for this pervasive sense of religion is at odds with the secularism of our age, as we see it in politics, in economics, and in education, as well as in family life. Over and above the continuing need in each agency for thoroughness in its case work there stands, as of primary importance, it seems to the committee, the need for the awareness of this truth of the ever-living, ever-acting God. This is the particular contribution of CMH to its clients and to the world of social work."

Fr. Bigham mentioned the difficulties in the way of the practical application of this principle:

"The difficulties that case workers experience in understanding the clergy and that the clergy experience in understanding case workers, the descriptions and definitions of the work that both do in common and the work and offices that are peculiar to each; the recurrent problems presented by the exclusive respectability that seems to attach to many of our parishes, and the problems presented by a persistent Puritanism in many congregations; and CMH ministrations to clients of no Church background or of other Church backgrounds."

The one conclusion to which the Spiritual Work Committee came was of unique interest:

"The committee can report few conclusions to any of these considerations except one, the matter of confession. After looking at many situations of spiritual need, and quite apart from any considerations of Churchmanship, the committee came to the conclusion that private confession is a resource of the Church which every agency ought to make available to clients who stand in need of this spiritual aid for those who 'cannot quiet their own consciences.'"

An interesting session was that on "Publicity and Financing in the Diocesan Societies." Mrs. Ralph Barrow of Boston, the chairman, presented the subject vividly, using a triangle as her symbol. The base is the CMH agency; the left side is its interpretation to the community; the right side is the support of the community; the apex is the client. Many familiar methods of promotion were discussed. The new note was that CMH requires interpretation more than what might be termed advertising. In many instances, diocesan societies receive help from the Community Chest. It is important that the entire community understands just what CMH stands for and does: it is an organization of the Episcopal Church, which helps young people of all creeds, races, and colors.

Miss Balmford, in her report, gave some striking figures. In 1943 9,000 individuals had some service from the diocesan societies of CMH. More than 4,000

had long-time extensive case work service. In 1,400 instances, CMH case workers were called in by clergy, social workers and others for consultation, in order to get the benefit of the CMH worker's knowledge and experience. The clergy, in response to requests, gave help to 600 clients of CMH. Clients were referred to CMH from (1) hospitals and clinics, (2) from Church sources—clergy, Church institutions, and other Church groups.

There are now 16 diocesan societies of CMH, namely: Albany, Chicago, Connecticut, Louisiana, Long Island, Maryland, Massachusetts (through the Church Home Society), New Jersey, New York, Newark, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, Western New York. Two other dioceses are in process of forming societies.

The Rev. Dr. Don Frank Fenn, president of the National Council of CMH for several terms, tendered his resignation, which was most regretfully accepted. The following officers were elected or re-elected: president, the Rev. Dr. Charles W. Sheerin; first vice president, Mrs. Kendall Emerson; second vice president, Mrs. Bradford Locke; third vice president, Walter W. Pettit; treasurer, Lewis R. Conklin. New board members, Mrs. George M. Keiser, the Rev. Dr. Grieg Taber, the Rev. Dr. Louis W. Pitt; the Very Rev. Hubert S. Wood, the Rev. John K. Mount, Miss Agnes Grabau. Re-elected, Mrs. Kendall Emerson, Mrs. Bradford Locke, Mrs. William C. Dickey, Mrs. R. Keith Kane, Mrs. Albert Meisel, Miss Ethel Van Benthuyzen. The Rev. Stephen F. Bayne, jr., was elected to a special class: Fr. Bayne is resigning as chaplain of CMH because he is going into the Navy as a chaplain. Fr. Bigham succeeds him as CMH chaplain.

RACE RELATIONS

Presiding Bishop's Message

Confessing the failure of Christians to "appreciate and understand all peoples as members of a common brotherhood," the Presiding Bishop, who is president of the Federal Council of Churches of Christ in America, declared January 30th that better race relations will come primarily from better personal relations.

In a statement calling for a nation-wide observance of Race Relations Sunday on February 13, 1944, an annual event sponsored by the Federal Council of Churches, Bishop Tucker said, "Where Jesus succeeded with ease and naturalness in such things, too often we have been awkward and insincere.

"Being sorry, however, is not enough. . . . Sharing with others the annual Race Relations Message of the Federal Council of Churches will help. Seeing to it that group leaders know about the excellent programs and material prepared by the Department of Race Relations will help. Working through intelligent and alert community race relations committees will help. But better race relations will come primarily from better personal relations. It is a question of man-to-man personal contact, first-hand experience, learning by working together."

ARMED FORCES

Columbia Chaplain Goes As Navy Chaplain

The Rev. Stephen F. Bayne, jr., chaplain at Columbia University, has been granted leave of absence by the university in order that he may enter the armed forces as a Navy chaplain. The Rev. Ot R. Rice, director of religious work in St. Luke's Hospital, New York, will take Fr. Bayne's work at Columbia while he is away. Fr. Rice will continue his full work at St. Luke's.

Promotions

Promotion of 10 Episcopal chaplains from first lieutenant to captain is announced by the Army and Navy Commission. The men advanced are: Chaplain Julian S. Ellenberg, Joseph L. Germeck, Albert N. Holloway, Edwin A. Norton, Edward C. McConnell, Francis W. Read, Ernest Sinfield, Loren Lea Stantor, Frederick E. Thalman, William J. Wyckoff.

Chaplains Charles M. Brandon and DeVon Ellsworth have been advanced from captain to major, and the Commission announces two new appointments: Chaplains Stanley LeRoy Welsh, and Osmond S. Whiteside.

Rabbi Wise Confers Degree Upon Navy Chief of Chaplains

Dr. Stephen S. Wise, on behalf of the Jewish Institute of Religion, at the 19th Commencement Exercises held January 30, 1944, conferred an honorary degree of Doctor of Divinity on Captain Robert DuBois Workman, chief of chaplains U. S. Navy.

"Chaplain Workman has come up the hard way and is the wonderful chaplain he is possibly because he did not start out to be one," Dr. Wise said. "Like Ulysses of old, he first saw men and cities. He was an engineering student and then for four years a U. S. Marine. It was as a mature man that he turned back to studies, and he received his ordination as a minister in the Presbyterian Church at the age of 30."

PACIFISTS

Friends Announce Program To Serve C.O.'s in Prison

A program designed to serve conscientious objectors in prison has been announced by the American Friends Service Committee.

Developed by the Prison Service Committee of the Quaker body, the program provides for a spiritual ministry, religious and educational study materials, the furnishing of information relative to post-war employment opportunities, and assistance in working out solutions to dependency problems.

HINA

Bishop's Odyssey

By Rev. MONTGOMERY H. THROOP

LIVING CHURCH readers will welcome excerpts from Bishop Gilman's letters arranged by Fr. Throop, who himself returned from St. John's University, Shanghai, on the Gripsholm early in December. He has been a LIVING CHURCH correspondent for over two decades. The following article is the first of two installments.

The letters of Bishop Gilman of Hankow received from time to time in this country give us an idea of his adventurous journey back to the part of his missionary district still in Free China. Accounts of the earlier stages of this odyssey have already appeared in THE LIVING CHURCH. The present installment starts with his departure on Saturday, October 9th, from Kunming, the capital of Yunnan province. He left that city by train and had a very pleasant day's trip, riding up and down the mountains on the narrow-gauge track as far as Ch'u tung, where he was met by Mr. Thomas of the Friends' Ambulance Unit and the Rev. Mr. Chin of our Church. Early the next morning he was off for Holy Communion, after which he had breakfast with the Chins. Walking back a mile and half to the postal station, he learned that the truck would leave that evening at 8 o'clock, information that he had been unable to secure at Kunming.

FEAST

"So I was able to go back with a quiet mind and preach at Morning Prayer. After the service we had a reception at which David Yu's nephew, Mr. Li Ch'u-ien, a student who had been sent abroad by Chang Tsz-tung, Mrs. Kao Ching, two of the local people, and Mrs. Chin made dresses that, although embarrassing from the fulsome praise heaped upon one, it revealed what the speakers thought of the Church." This meeting was followed by a very nice lunch. After arranging for the loading of his baggage on the truck and overcoming great difficulties with regard to the payment for the baggage because of the National Holiday (October 10th), he went back to the church for a feast given by some Boone alumni.

"The feast was finer than I like to have served for me even in ordinary times. I wish that I might find a magic formula to prevent such extravagance. The affection of Mrs. Chin equals that of some of my wonderful friends. If only there could be a few more clergy wives like her!"

The truck trip to P'in Yi (some 90 miles northeast of Kunming) was a hard one and when the Bishop arrived there at 8 A.M. there was no place to go, so he spent the night in a vacant truck. Fortunately next morning he found a vendor boiling water so he could make a cup of coffee, but he had to get along without washing. "The next truck started off at

eight, but before we reached the top of the first hill the driver decided that the engine was out of order, so back we went. After an hour or so we started again, but once more we came back. I had forgotten my black hat and umbrella, leaving them in the empty truck. When we returned the first time I found that they were gone and all search for them was unavailing. Finally we got started and went over the top at noon, reaching An Lan (75 miles northeast of P'in Yi) at 8 P.M."

He had a good supper and a good night's rest at the Guest House there and got off to a good start. But at 10 A.M. with a bang the motor fell to pieces. When the repair man came, he said that the job was too big for the roadside, so the Bishop had to wait for his truck of the day before, to come and take him on. As the danger of bandits was great all through that region, they had to tow the broken-down truck to a place of safety. And soon they ran into a heavy fog, so progress was at a snail's pace. Before 10 P.M. they reached Lin Tsen where they expected to meet a truck from Kweiyang. As it was not there, the driver just stopped in the middle of the road.

"A heavy rain started which caused a drip, drip on my head and another on my legs. In spite of this and with a goodly pain in my back, I succeeded in getting three hours' sleep. At 5 A.M. we started again and were soon in Anhsuin (about 45 miles northeast of An Lan). When our truck arrived, it did so with a broken spring, so we were delayed till about 2 P.M. This gave me the opportunity for a visit with the Rev. James Fu and his wife. I reached Tsing Cheng (about 45 miles northeast of Anhsuin where St. Hilda's School is now located) about 5 P.M. just in time to get up the hill before dark and I was surprised to find how hard it was to get up that hill. I found Miss Cox looking very well indeed. The food provided by Mrs. Wu and Miss Cox was decidedly appetizing."

The situation of the school is grand from an artistic point of view. The whole province is full of individual hills, many of which are symmetrical. The road crosses range after range, going way up to the top and then way down to the bottom. There are many accidents on it so the Bishop was thankful to come through with accidents only to the machine. He adds, "There is an evil spirit abroad, probably due to the war tension, which causes innumerable personal problems to spring up. I should like to reach Changsha by All Saints' Day, but I feel that I ought to stay here one more week and then have a Sunday in Kweiyang before I start on the last lap of my journey. . . ."

CROATIA

Archbishop of Zagreb Defies Nazis

German authorities in the puppet state of Croatia have arrested many priests for publicly reading or circulating copies of an anti-Nazi sermon by the Archbishop of Zagreb, Msgr. Louis Stepinac, but have

not dared to lay hands on the prelate himself.

The archbishop's sermon condemning the shooting of hostages and other abuses committed by the authorities was preached in the public square facing his cathedral to an audience of 20,000 persons shortly after his brother had been executed as a hostage.

Virulent denunciations of the sermon have appeared in the pro-Nazi press, but the Germans have hesitated to take any action against its author, particularly since the great majority of the Croats are Roman Catholic and have applauded the Zagreb Churchman for his frequent attacks on the pro-Nazi regime.

ENGLAND

Rebuilt Coventry Cathedral For Joint Community Service

A proposed scheme for rebuilding war-shattered Coventry Cathedral includes a unique plan for Anglican and Free Church coöperation through an interdenominational Christian Center for community service to be attached to the cathedral.

The scheme has been drawn up after consultation between Anglican and Free Church leaders and has already received the approval of the Cathedral council. Each body has appointed representatives to collaborate in framing a constitution for the Christian Center. The plan expressly provides, however, that "the Anglican Church will keep its integrity" within this corporation. The cathedral itself will remain under sole control of the Church of England as the central church of the Coventry diocese.

An endowment fund is to be established to staff both the cathedral and the Christian Center. Free Churches will coöperate equally and fully. A special chapel of unity, belonging to both the Free Churches and the Anglican Church, will be attached to the cathedral in connection with the Christian Center.

The Center will include a large hall for public gatherings and many lecture halls and committee rooms.

Appeals for funds to meet the cost of building will be delayed until after the war and gifts will be accepted only for the whole scheme and not merely for the cathedral.

In designing the project the architect, Sir Giles Gilbert Scott, has included the existing tower and apse of the cathedral, which escaped destruction, but has added a new feature in the form of a round central altar for the church. Commenting on this feature, the Bishop of Coventry says:

"This is not a crank idea. It goes back to the earliest days of the Christian Church and it would make the cathedral plan an expression of the best modern theology and ideas of Christian liturgy of the present day.

"The altar is a symbol of the sacrifice of Christ for the world. The altar does not belong only to the clergy. It belongs to the people. Therefore, set it in the mid-

dle of the Church and let the people gather round it.

"Our business, then, is to go out from there as a fellowship to witness to God's truth and to give Christian service to others. That is the ideal we want this cathedral to stand for. That is why, connected with the cathedral in its worship, we want a Christian Center of service for the needs of Coventry and the diocese."

Dr. Lang Appeals to Allies to Safeguard Treasures of Rome

A plea that the armies of the United Nations take special care not to damage Rome and Vatican treasures, even at the cost of a temporary military setback, has

been issued in London by Dr. Cosmo Gordon Lang, former Archbishop of Canterbury. The appeal appeared in a letter to the *London Times*.

Declaring that Rome is unlike any other city because it "belongs not to one country only, but to the world," Dr. Lang added:

"I understand that an expert authority has been appointed to advise armies in Italy on matters of archaeology and art and that some time ago information and instruction were given to the air forces to guard against the possibility of damaging buildings of special interest and importance in Rome.

"Now when a general attack on German occupied Rome seems to be imminent, it is greatly to be hoped that such informa-

tion will be made as full and such instructions as explicit as possible so that bombs or shells may not be dropped in the neighborhood of the Vatican or of any principal ancient sites and churches within the city.

"Even if this were to involve the loss of some temporary military advantage, such loss could not be compared with the loss to civilization and religion which would be for all time and which would be irreparable."

CANADA

Union With United Church To Be Discussed

The report of the Committee on Reunion of the 15th session of the General Synod of the Church of England in Canada, which met at Trinity College in Toronto last September, has had no response. The report expressed the readiness and desire of the Synod to meet "through its own representatives, in conference and prayer with representatives of any Christian communion which shares its hopes and aspirations for a reunited Christendom." The United Church of Canada has arranged for an initial "conversation" with the Church of England in Canada to be held at Toronto February 15th.

Ever since the union of Methodists, Presbyterians, and Congregationalists in 1925, the United Church has been on the alert for opportunities of coöperation and, if possible, union with other Christian bodies in Canada.

The relations between the United Church and the Church of England in Canada have at all times been most cordial, the clergy of both bodies often meeting together in conference on social service and taking part in services of witness and other public meetings and demonstrations.

DENMARK

Danish Clergyman Accused Of Coöperating With Saboteurs

A charge of active coöperation with Danish saboteurs has been made by Gestapo authorities against the Rev. Tage Severinsen, pastor of the parish church at Finderup, Denmark, who is now under arrest.

FRANCE

Substitute Church Bells

Many French parishes have found a substitute for church bells confiscated by the German occupation authorities. They use phonographs with loud speakers.

French newspapers carry advertisements offering pastors records "with beautiful bell-ringing" which can be played at service time and which can be heard over long distances when amplified.

The practice of using substitutes for seized church bells began in Holland where churches installed pieces of rail to send out chimes which could be heard for a distance of over a mile.

Christian Soldiers in Grass Skirts

"Here is some outside, independent, unexpected evidence of conversion to the Faith by fellow missionaries in the Anglican Communion," writes S. Harrington Littell, retired Bishop of Honolulu. He sent in this letter, which appeared in the *Christian Science Monitor*. It is from Jack Blair of Fitzwilliam, N. H., artillery officer on New Georgia, to his parents.

WE ARE at present located near a deserted native village—a really lovely spot it must have been when it was inhabited. The Nips drove out the natives, used their quaint thatched-roof houses, destroyed some, dug up everything in the gardens, and made themselves bitterly hated. Since the Nips have been driven from this area the male natives are coming back to look over their villages and offer what help they can. They have proven themselves invaluable in many ways—including sources of valuable information about Nips.

Yesterday, a group brought in one of our wounded pilots who'd been shot down on a small, outlying island. They saw him go down, paddled in their canoe to the island and searched for four hours before finding him in a mangrove swamp.

They are friendly, naive people and very religious. They are all converts to the Christian faith, having been converted by English missionaries in the Church of England. They have a beautiful little chapel here which they built of bamboo, thatched palms, etc., with beautifully-carved windows, altar, and native symbols. The Nips have ruined and despoiled part of it and ripped up the floor for their own use, but yesterday I think I witnessed the most touching and keenly human scene it has ever been my privilege to see.

* * *

Just as the sun was setting, I heard singing coming from the chapel, amidst the sound of artillery fire and planes droning overhead. I thought our chaplain was holding services there for

some of the men and went over to join them. Looking through the door, I saw 12 of the grass-skirted native men and boys squatting on the stringers of the floor, singing "Onward, Christian Soldiers," in their native tongue, in the most beautiful voices and with the basses, tenors, and altos making beautiful harmony. Our chaplain was conducting services for them—the first service they'd had in their own church in a year and a half since the Nips drove them out. It was—under the circumstances—one of the most moving and yet incongruous scenes.

The son of the chief is a big, jet black, strapping lad—a fine looking chap about six feet two—and he speaks perfect English with an Oxford accent! After they were through with their service they wandered over to where we next held services for our boys and they joined in the singing with us. They seem to know all our hymns, but sing them in their native tongue. The chief's son offered a very beautiful prayer and, at the end of the service, the chief spoke to us in fairly good English, substantially as follows:

"We are a poor people. We lived here in great happiness and peace in our beautiful village until the Japanese came and drove us away and ruined our gardens and homes. . . . We are not rich, we do not have any firearms or airplanes or warships, but we appreciate the Americans, coming here and driving the Japanese away and giving us food and medicine and treating us with kind hearts. . . . We cannot fight for you, but we will help you in every way we are able, and will bring in your wounded pilots and your seamen from the water, and give you what information we can."

* * *

Then they left in their canoe—a big, long wooden craft, intricately carved, very light, and they paddled that thing with incredible speed, heading for their temporary home on another island several miles away.

Old Themes In New Dress

By the Rev. Randolph Crump Miller, Ph.D.

Professor of Philosophy of Religion and Religious Education, Church Divinity School of the Pacific

CHURCHPEOPLE do not need to be told that Lent is the time for spiritual training, but they do like to be given guide lines for their prayers, works, and devotional readings. We need always to know better the eternal Christ; we need always to

"Sing praise to God, who spoke through man
In differing times and manners."

The purpose of our devotional reading is to enrich our spiritual lives in relation both to God and to our fellowmen. We cannot be satisfied with books which give us spiritual depth only; we need also books which widen our horizons, which relate the timelessness of Christ to the timeliness of the moment.

The purpose of this article is to discuss some books which might help serve this purpose. Most of them are modern, but they have already been tested on a wide scale. Some will not seem like devotional reading, but all of them relate us in our Christian faith to the eternal Christ and to God's world around us.

STRICTLY DEVOTIONAL

The best devotional reading is still found in the Bible. One of the modern translations may prove helpful, especially *The Parallel New Testament* (University of Chicago, \$2) which contains the King James translation and Dr. Goodspeed's side by side, or Dr. Moffatt's *Parallel Edition: The New Testament* (Harpers, \$1.25). *The Short Bible* (Modern Library, 95¢) is one of the best arrangements for consecutive devotional reading, with brief introduction to the books.

There are many books of prayers. The richness of the entire Anglican communion is found in John W. Suter's *Book of English Collects* (Harpers, \$2.90). The comprehensiveness of this beautifully printed volume makes it ideal for any kind of devotions. There are so many books of prayers, so many pamphlets of daily devotions, so many little books with a prayer a day, that one does not dare to begin recommending them.

Books about prayer are not always so satisfactory. One of the best is Angus Bun's *Not By Bread Alone* (Harpers, \$1.50), which was the Presiding Bishop's book for Lent two years ago. It covers every aspect of private and public prayer with brevity and clearness, and is one of the most inspiring books I know on the subject. One of the most popular of recent publications is George Buttrick's *Prayer* (Abingdon-Cokesbury, \$2.75), which has received widespread acclaim. If one likes richness of quotation and breadth of treatment, this is the book for him. The modern mind which is full of doubts and wants answers in 20th century language will find its greatest help in Henry Nelson Wieman's *Methods of Private Religious Living* (Macmillan, \$2), and if you have

a son or daughter in the armed forces or college, this is the best book available. The average Episcopalian will be helped greatly by *A Prayer Book Manual* (Cloister, \$1), which sold out three weeks after publication. It discusses the services of the Prayer Book with sanity and Christian conviction.

Another type of devotional reading deals with various themes of either our lives or the life of Christ. Theodore Ferris has written this Lent's Presiding Bishop's book, *This Created World* (Harpers, \$1.50), and it is an excellent treatment of the relation of God to his creation. It has great intellectual appeal without sacrificing the demands of faith. Douglas Clyde Macintosh's *Personal Religion* (Scribner's, \$3) combines these same factors of intellect and faith in terms of Christian evangelism and personal religious commitment. Douglas Steere's *Prayer and Worship* (Association Press, 50¢), while written primarily for college students, has the depth of Quaker devotion for which many of us yearn and a grasp of the meaning of the inner life which makes our lives seem barren by contrast. He also has a chapter on devotional reading which concerns every one of us, and a list of books of permanent appeal which we all should read at one time or another.

CHRIST AND HISTORY

Meditations for Holy Week and Good Friday may be found in a little book which has not had much publicity, *Victory with Christ*, by Edward L. Parsons (Cloister, \$1). The center is the Christ who sought victory, not death; but who found death and victory as well. John Knox's *The Man Christ Jesus* (Willett, Clark, \$1) is the best brief treatment of the meaning of Jesus in the New Testament which has appeared in this century. It is beautifully and simply written, it is based on the best scholarship, and it is pervaded with the faith of the Church. It is said that everyone must form his own idea of the life and work of Jesus before Jesus can be real to him. *A Portrait of Jesus*, by Sherwood Eddy (Harpers, \$2), is a

remarkable treatment of Jesus which does not sacrifice scholarship and yet is infused with a faith in "the twentieth century Christ" who is still the "Jesus of Nazareth" of the synoptic Gospels. A similar point of view in briefer form is Mary Ely Lyman's *Jesus* (Association Press, 50¢), one of the "Hazen Books" for college students, which tries to fuse history and faith. This book will not satisfy some conservatives, but it presents the evidence from history which may be used by conservatives and modernists alike.

A careful and more difficult treatment of the purpose of Jesus is found in John W. Bowman's *The Intention of Jesus* (Westminster, \$2.50), in which Jesus' messianic claims are examined and evaluated.

Two treatments of the early Church by Floyd V. Filson deserve mention: *Pioneers of the Primitive Church* (Abingdon-Cokesbury, \$2) which contains the lives of Peter, James, Barnabas, Stephen and Paul, and *One Lord—One Faith* (Westminster, \$2), which presents the modern study of the Bible in terms which the average layman can understand, and then goes on to show how the Church emerged from the teachings of Jesus. Two Church histories for younger readers should be included here as a guide for parents: all children will enjoy Roland Bainton's *The Church of Our Fathers* (Scribner's, \$2.50), a richly illustrated and simply written story of the development of the Church from its beginnings to the present time. It is the classic of its kind, and can be recommended for all children from eight to eighty. For high school students, Mary Jenness' *Climbers of the Steep Ascent* (Cloister, 90¢) has twenty stories which cover the expanse of the history of the Church. And everyone should know Williston Walker's *Great Men of the Christian Church* (University of Chicago Press—if it is still in print). Edward R. Hardy's *Militant in Earth* (Oxford, \$3) is a fascinating story in the Latourette tradition.

BIOGRAPHY

No more inspiring literature can be found than Christian biography. The newest one is Thomas Jenkins' *Man of Alaska* (Morehouse-Gorham, \$3.75), which is the exciting story of Peter Trimble Rowe, one of our greatest missionary bishops. Bishop Jenkins had access to all the records, and his account is a fulsome one. Another bishop who will excite you is *Apostle of China*, by James Muller (Morehouse-Gorham, \$1), who was Bishop Samuel Isaac Joseph Schereschewsky, a Lithuanian-Russian-Jewish-Episcopalian who translated the Bible into Mandarin. A book by a bishop about a bishop is Henry K. Sherrill's *William Lawrence* (Harvard University Press, \$2), which tells the last fifteen years of this wonderful life. Alexander Zabriskie

A Book a Week This Lent

1. Theodore Ferris, *This Created World* (Harpers, \$1.50).
2. Edgar J. Goodspeed, *Parallel New Testament* (University of Chicago Press, \$2).
3. Thomas Jenkins, *The Man of Alaska* (Morehouse-Gorham, \$3.75).
4. John Knox, *The Man Christ Jesus* (Willett, Clark, \$1).
5. Henry P. Van Dusen, *What is the Church Doing?* (Scribner's, \$1).
6. Edward L. Parsons, *Victory with Christ* (Cloister, \$1).

SOME DEVOTIONAL CLASSICS

Evelyn Underhill, *Concerning the Inner Life* (Dutton, \$1).

Friedrich von Hügel, *Life of Prayer* (Dutton, \$1).

Augustine, *Confessions* (Dutton, 90¢).

Little Flowers of St. Francis (Dutton, 90¢).

Thomas à Kempis, *Imitation of Christ* (Dutton, 90¢).

Consolation of Philosophy (Modern Library, 95¢).

Contains *The Consolation of Philosophy*, by Boethius; *The Imitation of Christ*; *Religio Medici*, by Thomas Browne; with Introduction by Irwin Edman.

Francis de Sales, *Introduction to the Devout Life* (Benziger, \$2.00).

John Woolman, *Journal* (Dutton, 90¢).

Oxford Book of English Mystical Verse (Oxford, \$3.75).

George Fox, *Journal* (Dutton, 90¢).

Blaise Pascal, *Thoughts* (Dutton, 90¢).

Bernard of Clairvaux, *On Consideration* (Oxford, \$1.70).

William James, *Varieties of Religious Experience* (Modern Library, 95¢).

Brother Lawrence, *Practice of the Presence of God* (Forward Movement, 8¢).

Good Treasure (Forward Movement, 5¢).

A Bishop Brent Day Book (Forward Movement, 5¢).

Henry Drummond, *The Greatest Thing in the World* (Forward Movement, 6¢).

has recounted the life of another bishop in *Arthur Seldon Lloyd* (Morehouse-Gorham, \$3.50). A bit of exciting autobiography may be found in Eiving Berggrav's *Land of Suspense* (Augsburg, \$1.50), which tells the story of northern Norway before the war in beautiful and simple prose (translated by O. Herbert Aanestad, rector of the Church of the Incarnation in San Francisco). The recent death of William Adams Brown makes even more significant the widespread influence of his greatness, modestly recorded in *A Teacher and His Times* (Scribner's, \$3), in which we are able to follow the work of the Church throughout the world through the ecumenical interests and teaching influence of this most important of modern Presbyterians who taught for so many years at Union Theological Seminary.

THEOLOGY

Lent is also a time for feasting the mind. We read our devotions and our biography for inspiration primarily and for information secondarily. But we have a duty not only to exercise our souls. If Lent is spiritual training, it must include the whole man. Recommendations in this field are most likely to be misunderstood, and these selections are made in terms of readability for the average layman and not because of the doctrine they may contain.

The Mind of the Maker (Harcourt, Brace, \$2), by Dorothy Sayers, the Anglo-Catholic mystery story writer, is one of the clearest presentations of the orthodox view of the Trinity which I know, and it makes stimulating reading. A little book by Nels F. S. Ferré, called *The Return to Christianity* (Harpers, \$1), is a good illustration of modern Swedish thought by an outstanding younger American thinker. W. Norman Pittenger's *Christ and Christian Faith* (Round Table, \$2) and his forthcoming *The Christian Way in a Modern World* (Cloister) express what might be called liberal Catholicism at its best with clarity and convincingness. An anthology edited by Thomas S. Kepler, *Contemporary Thinking about Jesus* (Abingdon-Cokesbury, \$3.50), is full of a variety of interesting approaches to the

central person of our religion. The modern liberal point of view is expressed in Elmore McKee's *What Use Is Religion?* (Scribner's, \$2), which answers many problems of faith from the perspective of an Episcopal student chaplain who now has a large parish. The intellectual liberalism of the colleges is forcefully presented by James B. Pratt in *Can We Keep the Faith?* (Yale University Press, \$2.75), in which he attacks Barthianism vigorously and stands for an empirical approach to Christianity. The writer may be pardoned for referring to his *What We Can Believe* (Scribner's, \$2) at this point, for it is an attempt to write a theology for the average American who is concerned about a scientific view of the world.

BY THEIR FRUITS

Christian are judged by their fruits. We need to know how the Church is witnessing to the Gospel and the Christ throughout the world. This information is difficult to obtain in wartime, except in small amounts, but fortunately all the information available has been summarized for us by Henry P. Van Dusen in *What is the Church Doing?* (Scribner's, \$1; paper, 60¢). This book is divided into three major sections and recounts the resistance of the European Church to the onslaughts of the Nazis, what the "younger" Christian churches are doing in fields cut off from missionary aid, and what the movement toward unity is accomplishing during the war. It is a little book, but a mine of information and encouragement. Another book by the same author is *For the Healing of the Nations* (Scribner's, \$1; paper, 60¢), and I defy anyone to read it and not increase his gifts to missions. It gives an exciting, first-hand account of what Christian missions have accomplished in the Pacific and Orient, against the background of the report of the great conference of the World Missionary Movement held at Madras in 1938. More facts have been presented by the writer and 12 others in the Jubilee volume of the Church Divinity School of the Pacific, *Christianity and the Contemporary Scene* (Morehouse-Gorham, \$3), which is a more technical treatment of problems facing the Church,

particularly in this nation but also throughout the world.

The relation of Christianity to the social order and to civilization is wisely discussed in Archbishop Temple's *Christianity and Social Order* (Penguin, 25¢), which states briefly and simply the fundamental principles of the relations between the Church and all social problems. Walter M. Horton, in *Can Christianity Save Civilization?* (Harpers, \$1), gives a lucid account of the way religions have always been the centers of cultures, and on the basis of his observations we come to a better understanding of the present world situation. Paul Hutchinson's *From Victory to Peace* (Willett, Clark, \$1.50) is a hopeful, realistic, and Christian appraisal of the actual possibilities in the post-war world, and includes all the official statements of the churches—six in all. All of John Bennett's books are relevant at this point, especially his *Social Salvation* (Scribner's, \$2), which gives a theological basis for the social action of the churches.

If you have special interests which have not touched upon, let me mention Regina Westcott Wieman's *The Family Lives Its Religion* (Harpers, \$2) for the deepening of family life. If every family could read her book this Lent, it would enrich their lives many times as the attitudes and practices she recommends are brought into existence. If you are a Church school teacher, by all means read Raimundo deOvies' *The Church and the Children* (Morehouse-Gorham, \$2), the most exciting book in the field of Christian education which I have read in many a moon. My own *A Guide for Church School Teachers* (Cloister, \$1.25) is elementary but may prove helpful.

Of course everyone has read C. S. Lewis' *The Screwtape Letters* (Macmillan, \$1.50), Harry Emerson Fosdick's *On Being a Real Person* (Harpers, \$2.50), and George Hodges' *The Episcopal Church* (Morehouse-Gorham, paper 35¢). These books need no comment, for they have already obtained the widest kind of audience; but if you have missed them you might turn to these at the beginning of this Lent.

How much you read depends upon your habits and your ability to create new habits. Every educated Christian should habitually read good religious books, both for religious strengthening and for information. This list has attempted to provide those which do both. You may have missed seeing your favorite book, and there are two reasons: first, I have deliberately omitted the usual classics of devotional literature because they are on all the lists; second, these are my own modern favorites, and I know from experience that they helped me; and that is why I pray and hope the ones you select from among them will prove helpful to you this Lent.

CHURCH CALENDAR

February

13. Sexagesima Sunday.
20. Quinquagesima Sunday.
23. Ash Wednesday.
24. S. Matthias (Thursday).
27. First Sunday in Lent.
29. (Tuesday).

Not Even One Million

By Rome A. Betts

NINETY hundred and ninety six thousand dollars is a large sum of money. It is more than double the amount asked for the War Emergency Fund of the American Bible Society for the year 1942-43. It is an amount larger than that forthcoming from all sources (including legacies, income from invested funds and terminated annuities) for the regular work of the Society any year on record. And yet the attempt must be made to raise it for this year.

Compared with the vast sums reaching into the billions now being spent daily, which will result in the destruction of human life, \$696,000 seems a paltry sum to ask for the manufacture and distribution of the one sure weapon by which men may come to have life and have it more abundantly—that is, the sword of the Spirit, which is the Word of God.

Put in this way, there should surely be a ready and eager response from the Christian people of America.

Here is a lad—a Marine—out on a far-flung tropical island, 4,000 miles from home. But home is very close to him as he sits, back propped against a tree, with his writing materials on his lap and his New Testament open beside him. He is pouring out his heart in a letter to his mother. . . . Churchgoing didn't mean very much back home. . . . Never thought about things very seriously . . . sort of happy-go-lucky. . . . Somehow out here things are different. You never know quite when your number is coming up—and then—What is the meaning of all this, anyhow? What are we fighting and dying for, anyway? . . . A fellow has to do some thinking out here about things like that. "A while ago, a chaplain—swell guy, just like one of us—gave me a New Testament . . . been reading the first book, Matthew; great stuff. . . . Guess, if you come 'right down to brass tacks, this is what really matters in life; this is what we ought to be fighting to protect—this way of living."

Consider Alexander and Anna Mitropoulos. They are a middle-aged couple living somewhere in Greece. Change their homes from country to country, and you can find thousands—yes, millions—just like them in most of the countries of Europe and in large sections of Asia and Africa.

Anna and Alexander are Christians, and they have two small children. But, when the Axis armies sweep down into Greece, their little farm is engulfed, and you join the stream of your refugee neighbors, going you know not where.

Long months of anxious existence have passed by. Barely enough food to eke out a meager existence. All your possessions gone, including your cherished Bible. You wish for it now as you never have in all your lives. Somehow, it might help to fortify your spirits, even though your bodies are slowly wasting away.

But, as if in answer to your unspoken prayer, you learn that the ship which has

just brought in badly needed food and medicines has brought some Bibles too. You are willing to part with a drachma or two from your dwindling stock; but, to your joy and gratitude, you receive one as a free gift.

Anna, Alexander, and the children drink in its words like thirsty wayfarers in the desert. Never before have the well-loved pages carried such depth of meaning or spoken so directly to them.

So many families today like the Mitropouloses in lands ravaged by war have lost home, possessions, and hope besides. Many of them are Christian families who will rejoice, as Alexander and Anna did, to regain the book which can restore hope and inner strength.

There are many more homes to whom Christ and His way have been only a name, but whose deep yearning for a light through the darkness makes them receptive now as never before.

Don't you agree that now is the time to begin preparing the Books in their many languages, so that, when the time comes, there will be no delay in sending them on their way?

Then there's Eddie Jones. A nice lad—only 19 years old. He was in the Canadian Air Force when he was shot down somewhere over Germany. Now he's a number in Stalag VI. There are many others who share his new, uneventful life. Quite a let-down after what they've been through. Some physical activity, yes. But reading material is scarce, and Eddie discovers that a restless mind can be more difficult to satisfy than a restless body.

But one of his pals gets a Bible and

some other books through the American Bible Society office in Geneva, Switzerland. So Eddie borrows his friends' Bible once in a while, and it sets him to thinking. He decides to write for one for himself, if he can get it.

In time it comes, and Eddie settles down to read it in good earnest. He begins talking to some of the other boys. Before long an impromptu Bible Class meets after supper three nights a week. . . . Maybe young men like these will have something important to say about the kind of world they want to live in, and raise their families in, after this war is over. It seems likely they will.

CHURCH SUPPORT

In 1943 the Episcopal churches of this country contributed an estimated \$7,517 to the Society's War Emergency Fund and \$3,377 in addition to its regular general work. (1943 figures were not available as this article was written). Receipts from churches as a whole for the same period were \$155,691 for the War Emergency Fund and \$229,190 for the regular work. Surely, the amounts of \$1,234 and \$1,723 from the Episcopal Church cannot be an indication of the real interest of Episcopalians in the vitally important and basic enterprise of having the Scriptures distributed throughout the world. The American Bible Society is the agency of the Episcopal Church for this work as it is of forty other Churches. And if the task of getting this essential tool into the hands of the peoples of the earth is to continue, then the Church must support its own agency, the American Bible Society.



THE BIBLE IN CHINA: All over the world the American Bible Society spreads the Word of God.

Mental Discipline

“KEEP certain seasons for yourself in which to think of God and to draw near to him. You must read, pray, distrust your own inclinations and habits, remember that you carry the gift of God in an earthen vessel, and above all strengthen your inner life with his love” (Fenelon—1651-1715).

Is your Lent this year going to be a time when you hunt among your petty self-indulgences for a few which you can conveniently give up for forty days? Are you going to add a religious observance here and there, increase your usual offerings by a few pennies, say just a few more prayers? Or are you going to make your Lent a period of real discipline and spiritual growth?

Lent is a period of enrichment of the soul. It is set aside as a time in which Christian people are to train and prepare themselves for meeting life's greatest problems. It should not be a period for an emotional outburst of religious zeal; nor for the perfunctory performance of certain pious exercises; nor for crowding into six short weeks the religion that should be constantly with us throughout the year.

Today's Epistle

Sexagesima

February 13th

“YE SUFFER fools.” St. Paul decides to let the Corinthians judge and accept him on the basis of what they consider him—a fool. He will not use his authority as an apostle but will let them think of him as an ordinary man as he boasts of what he had endured. When they realize that he has suffered for Christ it will have the effect of a missionary appeal. May we learn a lesson and set ourselves to bring others to Christ by letting them see us as we really are—as we have been regenerated in Christ and are living with God's help in this world. We must not boast of our goodness but let the divine nature given us in the sacraments suffuse our human nature and speak for itself. Our courage under suffering or disappointment can be a potent factor in showing others the power of God. Our quiet example can have missionary power.

Quinquagesima

February 20th

“THE GREATEST is charity,” better translated “love.” Faith, hope, and love are of God. Love is greatest, being the outcome of faith and hope. In its exercise all three are increased. The more we love God the greater is our response to every phase of our religion; its demands are more completely fulfilled. The highest use of these three gifts is found in worship, which to be complete demands all our intellect, will, and affection. In offering these to God this surrender of self is required and the fulness of worship is not reached until this surrender is complete. We offer self, soul and body, to be a reasonable (reasoned, in faith), holy (given over to God in hope), and living (alive with love to God) offering. Pray that we may know God in fulness of faith, desire Him above all in hope, and love Him ever more and more.

The keynote of Lent is discipline: *bodily discipline*, expressed in a plainer mode of living and a concerted attack upon some bodily indulgence of which one is excessively fond—such as smoking, eating sweets, drinking too much coffee, etc.; *mental discipline*, expressed in a turning away from merely esthetic or entertaining plays, movies, and books and a concentration upon more demanding and serious intellectual exercise; and *spiritual discipline*, expressed in self-examination and confession (whether sacramental or not), and in more earnest and frequent prayer, meditation, and sacramental worship.

THE precise form of keeping Lent may well vary with individual circumstances and temperaments. But loyal Churchmen will feel that a good Lent will mean a good Easter.

Part of a good Lent, for all Churchmen, is a special time set aside for reading. This week in our Book number we have given you the recommendations of three experts in their respective fields, which should help you in selecting your Lenten reading.

An alert and well-informed mind can be of inestimable service in the matter of serving God and developing our own spiritual resources. Sir William Osler, the great physician, was also a great teacher. He said, “As the soul is dyed by thoughts, let no day pass without contact with the best literature of the world. . . . Fifteen or twenty minutes, day by day, will give you fellowship with the great minds of the race, and little by little, as the years pass, you extend your friendship with the immortal dead. They will give you faith in your own day.”

We need faith in this day. It is a period of doubt and despair. We hear frightful tales of cities wiped out, villages in flames, atrocities in prison camps. To cope with these horrors we need an emotional and spiritual balance. Many of the books listed in our book section have been chosen with this thought in mind. The world of the past is indeed important in shaping the world to come.

Churchpeople are going to have an important part in building a new and better world. We have carried many false superstitions about the right way to live with other people, about organizing communities, and whole societies, about the future of civilization and our legitimate expectations as we look into that future. Clear thought, profound, but well-ordered emotion, and a firm will are necessary. Rational analyses and an understanding of the true relationship of things must supersede prejudice and superstition.

Reading for many becomes an escape—a flight from reality. We are not recommending Lenten reading for that purpose. We do recommend it for an awakening to the facts, responsibilities, and opportunities of the times in which we live. We need our insights sharpened, our hearts and wills strengthened to meet intelligently the great issues facing us.

But the greatest issues that face the human soul are not those of these times or of any particular times. They are the problems that faced Adam and Eve in the Garden of Eden, and every man and woman in every time and place. Our Lord dealt with them in the wilderness, in Gethsemane, and on the Cross. For the most completely real problem a



From THE EDITOR

Washington, D. C.

DEAR FAMILY: The news that the Archbishop of York is coming to this country is good news indeed. For one thing, it will strengthen still more the strong bonds between the British and American branches of the Anglican communion, and between the two nations. For another, his participation in the consecration of Dr. Dun as Bishop of Washington will mark the first participation by an Archbishop of one of the ancient primate sees of England in the consecration of an American bishop in over a century and a half—and the first on American soil.

But beyond that, it will be a good thing for Americans to learn to know Dr. Garbett for himself, as well as for the tradition that he so ably represents. For he is a strong man in his own right, and a genuine Christian leader. And I am sure the Archbishop is looking forward eagerly to this visit, his first to the United States, because he told me, when I visited him at his palace in Winchester in 1942 just before his translation to York, that it was one of his greatest ambitions to come to America.

The Archbishop of York has three great passions—the missionary cause, international good will, and better housing. He will have a splendid chance to forward at least two of these burning interests on his visit to this country, and perhaps his presence may have a reflected influence on the third of them, since wartime housing is one of our most neglected problems in many areas. (At least we hope he will find a place to eat

man must face is his own relationship to God's law and God's purpose. A balanced diet of Lenten reading will give special place to the Holy Scriptures and to books on the spiritual life, of which a number are recommended in this issue.

We hope that this book number will be of service to readers as they plan their mental and spiritual discipline for the season.

The New Testament and Christology

IN A fascinating and provocative review of Kepler's *Contemporary Thinking About Jesus* in this issue (p. 22), the Rev. Joseph Fletcher ventures a prophecy that the results of modern New Testament criticism will precipitate a "crisis" in Christology.

Out of the depths of our ignorance, we wonder if the coming crisis in theology may not be more closely related to what happened at Augsburg and Geneva than to what happened at Nicea and Chalcedon. In other words, it seems to us that the basic question at issue is not What is Jesus like, but What are our sources of information about Jesus?

To the orthodox Protestant, the answer is, "All we know about Jesus is what we read in the Bible." To the liberal Protestant, the answer is the same, although a different attitude toward the Scriptures tends to produce a different Christology. The New Testament specialist, because of the nature of his work, is all too likely to fall into the same thought channel, even though he be a Catholic. The Christian strongly concerned with the shape of the social order, especially if he is to any extent dependent upon non-religious sources for his ideas in this field, is likely to be disappointed

and sleep in Washington, and not have to go on to Canada as Churchill did at the time of the Quebec Conference.)

Among his many better-known activities, Dr. Garbett is chairman of a little-known but important Anglo-American committee, the purpose of which is to draw into closer accord the missionary work of the Anglican and American Episcopal Churches in all parts of the world. The war has made it impossible for this committee to meet as a whole, but the halves of it have met on their respective sides of the Atlantic, often with visiting representatives of the other half present, and a certain amount of planning has been done. The Archbishop's presence in this country will make possible a meeting of the American half with him, and a stride forward in this planning. Dr. Garbett is one of those far-sighted Churchmen who visualize the Anglican communion as a great network of indigenous Churches, bound together with a common faith and practice, based upon the Bible and the Prayer Book, and united in a common ministry with the Apostolic episcopate and priesthood; but with nothing in it of the ecclesiastical imperialism that has sometimes marred Church life in the past.

Another unique opportunity that will be presented by the visit of the Archbishop of York will be the cementing of new ties with the Eastern Orthodox communion. The Archbishop has lately visited Soviet Russia, where he was most cordially received by officials of both State and Church. He will doubtless be able to tell us something of his findings on that important visit, and to point out ways in which we in America, and especially in the Episcopal Church, can strengthen our bonds with a rejuvenated Russian Orthodoxy, and with our Soviet ally.

It will be a pleasure for all Americans, and particularly for American Churchmen, to welcome the Archbishop of York to this country. May his visit be a pleasant one, mutually profitable to the two nations and Churches, and fruitful for the Kingdom of God.

CLIFFORD P. MOREHOUSE.

with the moral teaching of our Lord in the New Testament because its relevance to social order is remote.

Jesus is unquestionably "the enigma of the centuries." The nearest other enigma is the nearest other person. Even if the exaggerated claim of the orthodox Protestant to the inerrancy of the Scriptures were granted, the fact would remain that no person, human or divine, can be pressed between the leaves of a book. Our most immediate sources of information about Jesus are not the Scriptures, but the Blessed Sacrament which carries Him into our hearts and the Church which is His mystical body. As the footnote to the Fourth Gospel exclaims, "The world itself could not contain the books that should be written" if we all sat down to tell of our own sojourning with Jesus.

As Fr. Fletcher suggests in the concluding paragraph of his review, there are not a few New Testament scholars who recognize that the view of God made man through the not wholly opened eyes of the first century Church must be expanded and clarified by reference to the Nicene Creed, which embodies the maturer judgment of the Church; and even more by experience of the Christ of the 20th century—the historical Jesus of here and now—who is right at hand, waiting.

Afterthought

WRITES THE RECTOR of an Illinois parish: "Mail one subscription to Mr. _____ at once. Bill him direct. He is junior warden of this parish and needs the L.C. started at once." Our subscription department, prompt in the crisis, mailed him his first copy that very day.

Have you a junior warden in *your* parish?

The Judgment of the Coming Peace

III. Of Coercion

By the Rev. Bernard Iddings Bell, D.D.

A THIRD challenge in the coming peace is for us to realize the futility of the use of force for the promotion of that good will without which community disintegrates.

Jesus was careful to warn His followers not to have hope in coercion as a means toward human welfare or improvement. He said, "You are aware that those who are accounted to rule among the nations exert mastery upon them, and that their great ones wield authority over them; so shall it *not* be among you." And in this as in every thing else He said, He showed that He knew what is in man.

There is something in being coerced for one's own good, which rouses bitter resentment in the human breast. Suppose that another has complete control over you; you know that you must do whatever he tells you. Suppose that he is a good man and wishes you well. Suppose that he demands that you do only what in your heart you know you ought to do, and forbids only that which in your heart you know is bad for you, but commands and forbids because he can, and knows it, and so do you. Do you love that man? If you are not an utterly abnormal individual, you will long at the first opportunity to stick a knife in his benevolent and virtuous back. This which is in you and in me, of reaction to benevolent coercion, is in every human being; and since nations are made up of human beings, it is in every nation, little and big, on the face of the whole earth.

You can cause a nation to become so angry, by *making* it behave or attempting to, as to overcome all possible growth in its good behavior. It is easier to persuade people to shout, "Give us liberty or give us death" than it is to get them to cry, "Make us behave." This is true in families. Woe be to the husband who tyrannically demands that his wife be good because he tells her to, or the other way about. It is so in schools. It is an absurd pedagogue who tries to beat good morals or good manners into the children. It is so in industry. What personnel expert would advise the wielding of a big stick in order to promote morale and get production? And it is so among the nations.

Let us suppose that in the four great world powers of the Allies lies all wisdom and virtue. Let us suppose that their desires and purposes are wholly altruistic, pure as virgin snow, and that their hearts are as warm and kind as a May breeze. Let us suppose that they are as wise as serpents and as harmless as doves. (It requires some imagination, perhaps, to suppose these things. Indeed, no sane apologist for the Big Four proclaims that they are infallible when they speak in terms of faith or morals—only that they are more on the side of the angels than our enemies.) Let us suppose that what they will propose for after the war, what they intend for all the nations everywhere, is good and wise, wholly so. The problem

remains of how to get the rest of the world to cooperate in these benevolent world plans.

The easiest path toward securing that cooperation is only too apt to appear to be the path of force. Let us make a confederacy among the four which will enforce the peace by sheer might, and then pounce on any one who appears to the four to be an aggressor against another nation, pound it to jelly and make it come to its senses. In the beginning there will be only the big four and their economic satellites allowed to belong to the controlling body. New members may come in only by becoming the obedient servants of the big four. An international army will enforce order, promote international welfare. All will be well. I do not say that such coercion is in the minds of Stalin, Churchill and Roosevelt. One may be certain that it is not in President Chiang's mind (but then China is one of the big four only by courtesy). I do not know just what *is* in the minds of the *three* rulers; no one does, alas! But I do know that some such notion is to be found in far too many lesser minds; and I know that there is ruin for the peace should the idea prevail.

Let us recall that we have supposed that what the big four propose will be wholly for the good of Europe, for instance. But none of these four great powers is European—not China, not Russia, not the British Empire, not us. Does anyone who knows humanity or history think that Europe is going to be told how to be good by non-European powers and take it patiently? Already France is making it plain that she will do nothing of the sort. "France's destiny," says de Gaulle, "is for Frenchmen to determine." Certainly Belgium, and Holland, and Norway, and Denmark, and Yugoslavia, and Greece and the Balkan countries generally, feel the same about their futures and that of the Europe of which they are a part. So do the enemy countries. And so do such patient neutrals as Turkey and Sweden and Ireland. Let the big four once begin to coerce Europe and we shall have a Europe full of seething resentments against the benevolent master empires. The European countries will do nothing about it at once, because they will not be able to. They will bide their time until they have healed their wounds. Then the next war will burst upon us, and we shall have against us a pan-Europe, dependent for unity not on German bayonets and bombs but upon a common anger at outside interference. Is that what we want?

This which is true of Europe is even more true of Asia. None of the big four is an Asiatic power, except China, and the present regime in China is suspect up and down Asia as being the white man's tool. Russia has long brooded over Asia, over the brown man and the yellow man, a bird about to pounce; and the Asians wish no such pouncing, well-meant or

otherwise, please. They also fear Britain; and they have come to believe, rightly or wrongly, does not matter, that America is Britain's tool for imperial domination over them. Are we to suppose that Asia will accept a peace, however noble in device, at the dictation of these, all four of whom are aliens with what Asia regards as a bad record? To ask the question is to answer it.

One can often preserve order by police, but even that only if the police are enforcing the desire of a majority of those among whom they move. All the police in America could not enforce our late unlamented prohibition laws. When one goes beyond this very limited possibility of policing and asks that an international constabulary shall enforce a world order—no matter how good a one—on nations which have not desired that world order in their hearts nor shared in its devising, one goes against reason and against all experience. To ask it is to forget the lesson to be learned from the records of Assyria, Babylon, Persia, Macedonia, Rome, Napoleon, Hitler. It is to forget also the quiet voice of Jesus Christ.

If there is to be cooperation among the nations, it must not merely seem to be but really be entered upon by nations *freely*, coerced neither by arms nor by fear of economic reprisals. If it cannot be entered upon thus freely, then it cannot be entered upon in our time; and we must wait for a better mind before we have an effective League of Nations. A new League pushed down on reluctant peoples by victorious Empires will be a "phony" League. We cannot afford another fiasco.

The temptation is very great to try it. There is temptation for the leaders of the three great powers to lord it over all the world for that world's good and their own glory. There is temptation for business interests to hope for world profits in a world of enforced peace—oblivious of the obvious lesson from history that government strong enough to maintain peace by force is always powerful enough to crush independent business, too, and enslave it to the State. There is the temptation to each victorious people to try to make all other men copies of themselves. There is the temptation, lastly, to rabble-rousers and racial fanatics.

Can we resist all these temptations and realize that to coerce in the name of brotherhood is the way to prevent brotherhood? Can we have patience and understanding in dealing with the many peoples of the earth? Will we have sense enough to know, as Jesus knew, as wise men always know (alas, they are so few!) that when even God wishes to come to help the world, He has to say, and does say, "I have called you friends." Can we deny the easy, obvious ineffective use of force to promote and preserve world comity? That is the third basic element involved in the judgment which is latent in the coming peace.

New Knight With New Weapons

By the Rev. F. H. O. Bowman

Rector, St. John's Church, Chicago

CHRISTIAN BEHAVIOUR. By C. S. Lewis. Macmillan, 1943. Pp. 70. \$1.00.

FORTUNATE is the writer the quality of whose books leaves readers eager for more to come. And in the case of C. S. Lewis they have been coming: short, fascinating, varying in subject and treatment. It will be good news to many to learn that as a sequel to *The Case for Christianity* we now can read a clever, yet profound, apologia for Christian ethics, *Christian Behaviour*. This collection of broadcasts was made over the BBC recently. We are told that in England this new publication has already sold almost 10,000 copies in but a short time. It would seem that Lewis has lost none of his power and popularity.

This is not just another book "to make people good," laudable as that attempt might be. It is, however, a translation of ethical principles into the spirit and language of that class of individuals (not a small one!) whose "moral sophistication" is little more than ethical naturalistic relativism. The paralysis of moral judgment of this class at times seems so complete as to offer little or no hope for improvement; but it will find here its position rendered ridiculous in terms of its own standardless standard. In spite of themselves individuals in this category will enjoy what Lewis is saying about them. The perversity of their position guarantees the attraction they will feel toward this brilliant critic, who is also lecturer on Mediaeval literature to packed classes at Magdalen, Oxford. Chesterton himself would not be displeased to see his Oxford admirer falling heir to the kind of following that was G. K. C.'s during his own lifetime.

As a master of analogy Lewis takes subjects which usually fall into the hands of technical and pedestrian writers, making of them something so real, so arresting, so relevant that few are the clergy who will not find his books a homiletical mother-lode. Morality, social and individual, psychoanalysis, sex, marriage, sin and forgiveness, the cardinal and theological virtues have in this small volume brilliant exposition. The force of Lewis is that he is really great fun, and his fun is never foolishness. A bit of quoting is not amiss here: "Don't misunderstand what psychology teaches us about repressions. It teaches us that repressed sex is dangerous. But many people who repeat this don't know that "repression" is a technical term. It means being so frightened of some impulse that you don't let become conscious at all, so that it goes down into the unconscious and causes trouble. Resisting a conscious



C. S. LEWIS: *His first stories were about mice in armour.*

desire is quite another matter, and never did anyone any harm yet. The second remark is this. Although I have had to speak at some length about sex, I want to make it as clear as I possibly can that the center of Christian morality is not here. If anyone thinks that Christians regard unchastity as *the* great vice, he is quite wrong. The sins of the flesh are bad, but they are the least bad of all sins. All the worst pleasures are spiritual: the pleasure of putting other people in the wrong, of bossing and patronizing and spoiling sport, and backbiting; the pleasures of power and hatred. You see, there are two things inside me, competing with the human self which I must try to become. They are the animal self and the diabolical self. The diabolical self is the worst of the two. That is why a cold, self-righteous prig who goes regularly to Church may be far nearer to hell than a prostitute. But of course, it is better to be neither."

I know of one instance where this Lent a priest friend of mine is using *The Case for Christianity* as a Lenten course, requiring his large class to own copies thereof. *Christian Behaviour* will also ideally fit just such a purpose.

Allegorical Apology

PILGRIM'S REGRESS. By C. S. Lewis. Sheed & Ward, New York, 1935. Pp. 258. \$1.00.

Save for a few, allegories survive little beyond the immediate period of their writing. Bunyan's is the outstanding, though not solitary, example. Mr. Lewis, who claims to enjoy writing, if only to be able

to find in that way the kind of book he longs to read, has produced an allegory of subtlety, charm, and insight. Intellectual, moral, political, and religious attitudes are cartooned with great skill . . . yet avoiding the artificial. Lewis is, for all his funning, a profound psychologist. He understands varying and contradictory points of view with a sympathy that suggests a kind of autobiographical authenticity. He calls his book "an allegorical apology for Christianity, reason and romanticism." And such it is.

It is a kind of "home-again book," after looking abroad for that fulfillment of a lifetime and nameless desire. This is the desire, leading us to suppose it to be, serially, many things, until we learn after tedious pilgrimage, that the heart's true hunger is God, not self, not the world, not even idealistic abstractionisms . . . whether they be called science, aesthetics, psychoanalysis or what not. Messrs. Neo-Angular (rigourist Anglo-Catholic), Neo-Classical, and Humanist, the Three Pale Men, living in a triangular community of absolutistic "no-compromise" are never to be forgotten. Mr. Sensible with his man Drudge is nothing short of a fine-line drawing of an age devoted to that most popular of all religions, the Cult of Comfort. But why tell more? Here is a book that must have been great sport writing, as it has been for the reviewer great fun reading.

Lewis' books seem never to be free from the obsession of the Fall. This is a wholesome *idée fixe* in these days of

"No hell, no devil and no sin,
And heaven's a goal we all shall win."

Contemporary orthodoxy has a new knight with new weapons for the new day, but the same old spirit of joy in jousting and the grail that must be sought.

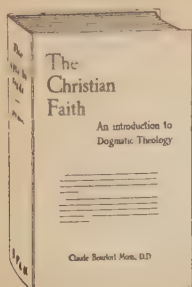
C. S. Lewis

By Jean Drysdale

PROLIFIC in his writings of religious works in the last few years, C. S. Lewis, author of the famous *Screwtape Letters*, *Out of the Silent Planet*, *The Case for Christianity*, has been particularly reticent on the biographical details of his own life.

Represented in *Who's Who* with the usual amount of abbreviations, his life does not appear on the surface to have been a colorful one. His hobby, as listed there, is walking. According to the Macmillan Company, publishers of many of his books, Mr. Lewis has this to say about his hobby: "I am a sociable man but not a society man. My happiest hours are spent with some three or four old friends in old clothes tramping together for several days and putting up at small pubs, or else sitting up till the small hours in someone's college rooms talking nonsense, poetry, theology, metaphysics over beer, tea, and pipes. There is no sound I like better than adult male laughter."

His reason for writing is that no one will write the books he wants, so he has to do it himself. He says in typical British



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fashion—"no rot about self-expression." His literary bent became fixed as a young child when he was left alone in a large house full of books. His mother had died when he was very young, his father was at work, and his older brother at boarding school. "My first stories were nearly all about mice (influence of Beatrix Potter, creator of nursery classics, *Peter Rabbit* tales), but mice in armour killing gigantic cats. This particular type of writing he credits to the influence of fairy stories, and it can be traced in his present writings, particularly the *Screwtape* tales.

Who's Who states that he was born in Belfast, Ireland, in 1898, that he has served as Fellow and tutor of Magdalen College, Oxford, where his lectures in English literature draw an amazing crowd of students.

Of his early school life Mr. Lewis says: "I loathed school. I play no games. I think hating games at school has taught me to love rain. Rain meant that games were 'off' and that pleasant association has lasted ever since. I love to hear it on the

roof or gurgling down the water butt."

He attended Malvern College for one year; afterwards he was privately educated by the late W. T. Kirkpatrick, former headmaster of Lurgan College.

During the first World War he served with the Somerset Light Infantry, which he states "would have been nicer if one had known one was going to survive." I was wounded—oddly enough by an English shell." It was evidently a great relief to his aunt that it was an English shell, as the wound was in his back. The picture of a retreating C. S. Lewis was evidently not in keeping with her views of an English soldier.

Writings to Mr. Lewis' credit are two volumes of poetry, some nonsense verse, several novels, one under the name Clive Hamilton. One of his books, *The Allegory of Love*, won the Hawthornden prize which is given annually for imaginative drama, prose, or verse.

Because there has been so little available until lately about Mr. Lewis personally, and because he writes on religious

THE SCHOOL OF THE ETERNAL

By the Rev. JAMES M. DUNCAN

Rector, Church of the Atonement, Chicago

LENT is that season of the Church's year which is set apart primarily for spiritual development. Although it is the duty of every Christian at all times to follow Christ, yet the 40 days of Lent offer special opportunity to enrich our spiritual lives. One of the ways in which this development can be made is by Lenten reading. I should like to suggest that this Lent be spent in the "reading, learning, and inwardly digesting" of some of the devotional classics. The list below contains but a few of the great works of the saints of God. But it contains enough suggestions of books to be studied and followed if one wishes to start on the happy discipline that leads to a holy fellowship with Christ.

These classics come to us out of the experiences of those who have been pilgrims in the Way. Their authors are those whom we call "experts." They became experts by experience, and not by superficial knowledge. They paid the price of spiritual discipline, and therefore we must listen to them. They offer us no easy way in the school of the eternal. Thus if we are to make the most of this Lenten season, we must do much more than merely read these books. We must live with them and by them. They have much to teach us. They will bring balance to our spiritual adventures. They will teach us that the way to Christ is not by prayer alone, not by sacraments alone, but by the paths of prayer and sacraments.

1. *The Practice of the Presence of God*. Brother Lawrence. (Forward Movement. 5¢.) No book on the spiritual life could be more helpful for those who find "that they have no time for prayer" because of the pressure of

work or daily obligations. Brother Lawrence, working at menial tasks in a monastery kitchen shows how "work" can be made into "prayer."

2. *The Presence of God*. Alan Whittemore, OHC, (Holy Cross Press. 50¢.) This book makes God's presence with us at every moment a vivid and astonishing reality—written with charm and fascination in the most simple terms.

3. *Introduction to a Devout Life*. St. Francis de Sales. (Pustet. \$2.00.) Perhaps the most sane and comprehensive guide to the spiritual life for those who live and work "in the world."

4. *The Life of Prayer*. Friedrich von Hugel. (Dutton. \$1.00.) The life of prayer is here related to the great doctrines about God and the soul, showing how they are its essential foundation, its source of life, and the guarantors of its sanity.

5. *Abandonment to the Divine Providence*. J. P. DeCausade. (Benziger. \$1.50.) With a wonderful gift for helpful illustration and parable, Fr. DeCausade treats of the offering to God of the self at every moment of the day, and of learning perfect trust and joy in doing His will.

6. *Contemplative Prayer*. S. C. Hughson, OHC, (Macmillan. \$1.50.) Few books could be of more value than this in the higher reaches of the spiritual life. It is profound, practical, wise, and realistic.

These books should be read and studied in the order outlined above. For further help or enlightenment I suggest that you get in touch with your parish priest. His primary task is spiritual direction. Make use of him in this way and bring joy into his priesthood.

Subjects there has been great interest in his personal religious life. He says that "gave up Christianity at about fourteen. Came back to it when getting on for thirty. Not an emotional conversion: almost purely philosophical. I didn't want to. I'm not in the least the religious type. I want to be let alone, to feel that I'm my own master; but since the facts seemed to be just the opposite I had to give in." In the Preface to *Case for Christianity* he writes: "I am of the Church of England and now myself."

"There are all sorts of different reasons for believing in God, and here (*The Case for Christianity*) I'll mention only one. It is this. Supposing there was no intelligence behind the universe, no creative mind. In that case nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen for physical or chemical reasons to arrange themselves in a certain way this gives me as a byproduct the sensation I call thought. But if so, how can I trust my own thinking to be true? It's like upsetting a milk-jug and hoping that the way the splash arranges itself will give you a map of London. But if I can't trust my own thinking, of course I can't trust the arguments leading to atheism, and therefore have no reason to be an atheist, or anything else. Unless I believe in God,

I can't believe in thought: so I can never use thought to disbelieve in God. . . .

"My argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man doesn't call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it unjust? If the whole show was bad and senseless from A to Z, so to speak, why did I, who supposed to be part of the show, find myself in such violent reaction against it? . . . Of course I could have given up my idea of justice by saying it was nothing but a private idea of my own. But if I did that, then my argument against God collapsed too—for the argument depended on saying that the world was really unjust, not that it just didn't happen to please my private fancies. Thus in the very act of trying to prove that God didn't exist—in other words, that the whole of reality was senseless—I found I was forced to assume that one part of reality—namely my idea of justice—was full of sense. Consequently atheism turns out to be too simple. If the whole universe has no meaning, we should never have found out that it has no meaning: just as if there were no light in the universe and therefore no creatures with eyes we should never know it was dark. Dark would be a word without meaning."

The Presiding Bishop's Book

Reviewed by the Rev. Charles W. Lowry, D.D.

Rector, All Saints' Church, Chevy Chase, Md.

THIS CREATED WORLD. By Theodore Parker Ferris. Harper & Brothers. \$1.50.

THE AUTHOR of the Presiding Bishop's Book for Lent is a successor of Phillips Brooks in the pulpit of Trinity Church, Boston. He was christened Theodore Parker. This combination is suggestive. Furthermore, though Mr. Ferris modestly disclaims being a theologian or philosopher, he is very well trained in both fields and probably has a sounder grasp of the total theological tradition of the Christian Church than either Brooks or Parker. Also, where his predecessors came in an era that was infinitely expansive in mood, the present rector of Trinity speaks and writes for folk whose lives are caught between the immense contractions and suction of our convulsive epoch.

The mood, therefore, of *This Created World* is sober. It is undogmatic in either the Liberal or the Catholic sense. It is a work written in a chastened spirit. Its temper is one of reverence in the face of the ultimate mysteries of life, the world, and God, not of excessiveness or exaggeration in any direction. Yet there is a quiet persuasiveness and a certain elemental freshness and charm alike in the form and matter of *This Created World* that bespeak deep convictions deeply held on the part of its author. Indeed it would not be

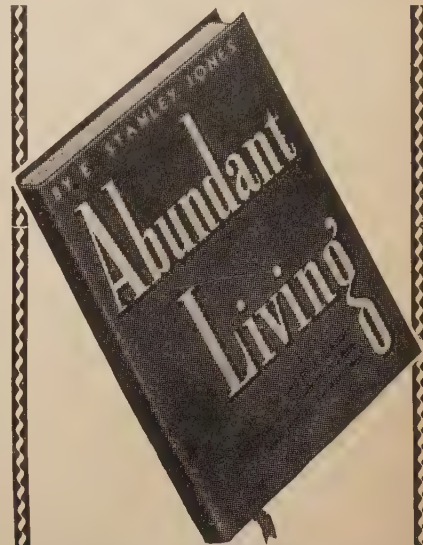
an overbold conjecture that his purpose in this little volume is to commend and expound without blatancy the central doctrines of the Christian religion.

Thus Mr. Ferris, with the instinct and the cunning of the born homilist, adopts as his table of contents the request of a Maryland school girl, addressed to the editor of a great newspaper, for information on the following topics: 1) how the world started; 2) how the world changed; 3) how the world actually is now; 4) our relationship to the world; and 5) how we can best leave the world for those who follow us. The numbered items in this list with one or two very minor changes are Chapters II-VI of *This Created World*. Chapter I *Information About the World* is devoted to refuting the equation of morality with religion and pointing up the primacy and relevance of the Christian Creed. Under II *How the World Started*, the author expounds the doctrine of creation and of God's relation to the world, contriving to elucidate in such a way that he who runs may read the mysteries of divine immanence and transcendence. Chapter III *How the World Changed* is perhaps the greatest triumph of a brilliant book. In it the plain man who is willing to contribute a modicum of concentration, will find himself initiated into the hitherto largely inaccessible doctrines of the Fall and Redemption. And he will find himself nodding approval and

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feeling it is all as plain as day, not muttering imprecations against theologians or closing the book after two pages. Not to prolong too much this peeping ahead of time into a book through the eyes of a



Bachrach.

REV. THEODORE P. FERRIS

reviewer, I shall just add that in Chapter IV the reader is privileged to sit with Mr. Ferris at "the bedside of the suffering world" of the present and is assured that not all the symptoms are frightening; also

that in the two concluding chapters neither Christian ethics nor the Church and its world mission are neglected.

I heard the Archbishop of Canterbury say once that when he was in the near East preaching and lecturing, his interpreters had a hard time. The Oriental and Semitic mind depends upon pictures, images, metaphors, parables. It is a concrete mind. He, on the contrary, thinks abstractly and tends in all expositions to move to and from fundamental principles. His interpreters consequently found hard to fix on material that would illuminate his hearers.

The Rev. Theodore Parker Ferris is not as innocent of skill in abstract thought and of conversance with first principles as his modesty might suggest. There is an intellectual framework, and an impressive one, embedded in *This Created World*. This is one reason why among devotional and quasi-devotional treatises it is a work of eminent distinction. Yet it is true and fair to say that Mr. Ferris is above all a homilist. His address is to ordinary people, with emotions and susceptibilities to intimation and intuition outrunning the inclination to abstract thinking. He is a master of the concrete in the conveyance of ideas. One of the most striking features of his book is the range and diversity of the illustrative material used. Another is the utter simplicity of his style. And how clear and lucid is the stream of his prose as it runs along through continents of thought and feeling!

I am not afraid to predict that *This Created World* will be one of the most popular Lenten books that has appeared. What is much more important, it is a work embodying on every page the highest standards of integrity and excellence.

The Canadian Lenten Book

Reviewed by the Rev. Richard T. Loring

Rector, St. David's Church, Roland Park, Baltimore

A PEOPLE'S HERITAGE. By F. D. Coggan.
Morehouse-Gorham. Pp. 120. \$1.60.

With a forward by the Primate of all Canada, the Most Rev. Derwyn T. Owen, D.D., D.C.L., the Church of England in Canada presents the second Canadian Lenten Book. "The author," he says, "has set forth in a brief and very readable form the importance of reading the Bible. With great understanding he deals with the problems of ordinary people as they hear from the pulpit and elsewhere the admonition to read their Bibles. The great central plot and theme of the Scriptures, their meaning for personal lives, and their light cast on the great movements of history are held steadily in view." In the author's own words, "The purpose of this second Canadian Lenten Book is to issue a plea for the renewed study, on the part of the ordinary man, of the faith as it is contained in the pages of the Bible, and especially of the New Testament, and to seek to lend a helping hand to those who are in doubt as to how best to begin."

Seldom indeed do we find a volume which is distinguished by singular accomplishment of its stated purpose. *A People's Heritage* is one of these rare books, setting a high standard for future Lenten productions. As in this country there are choice volumes being published urging a deeper life of communion with God, so it is not insignificant that in Canada a parallel stream of thought is becoming apparent in books such as this Lenten volume.

The first chapter considers the importance of the English Bible and its early history in the life of the people; reasons for the modern neglect of reading it; and then in brief but telling fashion proves the importance of ideas, compared to "sincerity" in religion, and the emotional, aesthetic, and experiential factors.

After thus setting the stage, the author explains the reason for beginning with the New Testament, and continues with a remarkably practical treatment of the requisites for reading. These are considered under the headings of material and spiritual. How to provide a regular time, the

sions most useful, keeping a notebook, several "one-sitting" rapid readings of a book, and the making of a personal table of contents—these suggestions are to the point and full of common sense. Under the second heading he tells of the requisites for divine guidance—an open mind and especially spiritual sympathy with the writer. The remainder of the book is devoted to that third of the New Testament written by St. Paul, who is described specifically as "The Missionary," by way of Corinthians I and II; "The Thinker," by whom one finds St. Paul in Romans; concluding with St. Paul "The Churchman," via the Epistle to the Ephesians. Accuracy of scholarship, sound exegesis, winsome writing, wealth of quotation are evident, coupled with realistic knowledge of men, and the ability to teach a workable method. *A People's Heritage* is a distinguished piece of work meriting the widest distribution among clergy and laity. Beside Paterson-Smythe's *A People's Life of Christ*, should stand in every library, *A People's Heritage*.

REVIEWS

Help for Layreaders

THE PROMISES OF CHRIST AND OTHER SERMONS. By Frank E. Wilson. Morehouse-Gorham. Pp. 174 + xii. \$2.00.

These twenty-one sermons by the Bishop of Eau Claire comprise: five on the "Promises of Christ"; fourteen general sermons; a Good Friday series on the Seven Last Words, and an Easter Sermon. The author gets through the whole book without a single reference either to a slippery raft or a foxhole; in itself a refreshing experience. The straightforward sermons deal with Christian faith and doctrine as this Church has received the same, and they are models of clarity as well as being able expositions of the nature of the Christian life and witness. The Bishop culls much illustrative material from his ample knowledge of church history and of the Old and the New Testaments.

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We need more of this type of book in the Episcopal Church, so that layreaders will not be obliged to choose sermons from Phillips Brooks, Dr. Fosdick, or their own earnest but uncanonical writings.

JOHN S. HIGGINS.

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These three books edited by Stephen A. Hurlbut, and published by

The St. Albans Press, Mount St. Alban, Washington, D. C.

BOOKS

Jesus, the Enigma

CONTEMPORARY THINKING ABOUT JESUS.
Compiled by Thomas S. Kepler. Abingdon-Cokesbury, N. Y., 1944. \$3.50.

"Jesus is the enigma of the centuries. What to make of him has been a problem to both the saint and skeptic." Let's come right out with it and say that the historic Jesus is most of all an enigma to the scholars who know the most about Him. This may be because they do know the most.

Professor Kepler's anthology of 55 modern opinions, is a judicious (and disturbing) selection which reveals the breadth of his own knowledge. It is certainly not a book for laymen in any sense. Reviewing a monument like this, of New Testament criticism and theology, incites the reader to speculate (with awe and misgivings) upon the probable consequences if its contents were to be made available "in a language understood of the people" to the people themselves! Even ordinary seminary graduates realize the degree to which "economy of truth" has been the rule in preaching and expounding the New Testament for the last 50 years, but it is only a matter of time until the "murder" by scientific scholarship of normal and typical ideas of Jesus and of His teachings will out. Then what!

Many differing schools are represented here (though only one each of Roman Catholic and Jewish scholars). Some are enthusiasts for critical methods and others are cooler about them (Moffat's essay is wise and cautionary). Some are convinced that Jesus was expecting a new world order, others have decided that this expectation (eschatology) was introduced into the gospels by primitive Christians, still others (like Dodd) conclude that Jesus talked as if He expected a new "world" but he really didn't. Some have decided that Jesus was only a wandering rabbi or prophet, others that He was the Messiah; some that He claimed to be the Messiah but wasn't, others that He did not claim to be the Messiah but was. The negative results of scientific New Testament study are by this date widely enough accepted in scholarship circles to create a confusion of tongues and confessions. The disagreements are not about the issues to be explained (and the traditional claims to be explained away) but about the explanations to be made! It forces us to make use of a much misused word; surely we cannot escape seeing that a "crisis" in theology (not in scholarship) is ready to break upon us and upon the Christian creeds of modern times.

PROPHECY

I am willing to venture a prophecy: the crisis will center in christology (ideas about the nature and person of Christ), just as the critical issues of the Great Councils did! Every paper in Kepler's collection testifies to this necessity, and the title of his book hints of his own foresight on the same score. I'm not talking about debates at Higher Critics' Tables; I mean a big issue out in the open for all orders of the Church including John Q. in the Pew. With regard to chris-

tology I am again struck by the great contribution coming from American Methodist theologians, especially in terms of the "personalism" so suggestively developed in recent years by Edgar Brightman and Albert Knudson. Kepler has chosen an essay on christology by Knudson which repays thoughtful study and defines some vital questions.

On the whole it would seem that the eschatology problem is the central fly in the orthodox ointment. The common idea of the historic Jesus based on the synoptics is pretty generally discredited, mainly for reasons arising out of eschatological elements. A natural desire to remain within the credal framework has therefore led in recent times to a renewed interest in the Fourth Gospel as biblical foundation for the orthodox christology. It is interesting but also saddening to see how scholars like Major who have always insisted upon historicity and the synoptics are a long last compelled to flee to the Fourth Gospel in spite of its unhistorical, even a-historical, character. Some attempt to save the Jesus of theology by using Form criticism to argue that the synoptics misrepresent Jesus' real mind and person (even Bultmann is included in the collection). Others, following the "realized eschatology" of Dodd as an escape from predicament, argue that the synoptics don't say what we think they say. As against their "re-interpretation" there are some who ask with admirable frankness (e.g., Minear at Garrett) whether we can't just put together a new eschatology of our own, agreeable to modern intelligence, to replace the "mythical" one in Jesus' teaching and elsewhere throughout the New Testament.

I may seem a little pugnacious but there is good cause. Anybody who has had experience trying to develop the New Testament basis for a relevant social ethic and moral theology in the world of today will see the importance (no matter how badly the boat rocks) of bringing these fundamental issues into the open. As matters stand we can't adequately explain why Jesus's ethical teachings fail to touch so many vital moral issues because our people do not even suspect what the eschatological problem is! This reviewer, who teaches New Testament literature in public university, would horrify most congregations if he explained the present status of scholarly thinking about Jesus but the university men and women in his courses have (by some herd magic of the times) come in their own way to pretty much the modern scientific conclusion about the Kingdom and the messianic claims. It's a bad situation and fraught with serious dangers for the future of the churches' prestige. If our theologians won't open up a more vigorous re-examination of christological doctrine our scholars may follow Schweitzer's lead, give up the "enigma" and retire to darker Africa!

Let me repeat: this volume is of immense use to the serious student. Every reader will complain at certain omissions: for example, why not something from Cadbury's *Peril of Modernizing Jesus* or Richardson's *Gospels in the Making*? What is the school of Jensen Kalthoff-Smith le-

But it's a great thing, this anthology, it stirs up great thoughts. Its subject always stirred up great thoughts. He'll stir up even more of them to come!

JOSEPH FLETCHER.

The Holy Communion

COMMENTARY ON THE HOLY COMMUNION. By the Rev. W. Tate Young. Morehouse-Gorham. Pp. 101. \$1.50.

This little book is a splendid exposition of the Service of Holy Communion, suitable as collateral reading for Confirmation classes, as a text book for classes in the Prayer Book, or for private reading by people. The introduction is a clear and accurate statement in untechnical language of the doctrines of Atonement and sacrifice. The book itself is modeled on a biblical commentary and gives the reader a clear-cut picture of the meaning, and the devotional and practical application, of every portion of the Service just as it stands in the Book of Common Prayer.

The author, a priest of the diocese of East Carolina now in military service, has a happy faculty of clear expression and a remarkable ability to translate deep theological and religious concepts into everyday language. His position is one of sound Anglican orthodoxy. There is very little discussion of ceremonial. At the same time his aim is clearly to present the whole faith on this subject without addition or diminution.

Like Dr. Boss' *Prayer Book Reason Why*, this book should be found valuable in parishes of every stripe of Churchmanship.

MARSHALL M. DAY.

The American Way

DEMOCRACY: SHOULD IT SURVIVE? Issued by the William J. Kerby Foundation, Washington, D. C. The Bruce Publishing Company, Milwaukee. 1943. Pp. 159. \$2.00.

The writers of these 13 short essays, the most notable of whom are Walter Lippmann and Jacques Maritain, declare that democracy should survive because the heart of American democracy is acceptance of the principle of the dignity of man as a human person. Man's dignity, or "worthiness," is set forth in various aspects, for example, in relation to his education, to his labor, to his race, and the threat of the totalitarian principle to this dignity is ably described. The first impression left with the reader is that the essayists have well proved their affirmative answer to the question in the title.

One would like to be able to stop with this first impression. But another insists on crowding in. Many of these writers are Roman Catholics and there seems to be more than a hint of a secondary purpose and thesis, namely that democracy is best guarded and guided by the Roman Church. It is interesting to reread the volume with this in mind and note not only what is said—and the authors say much that is true and say it well—but also what

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is left unsaid. Sometimes their silences speak louder than their words. Many papal pronouncements are quoted but nothing is said of the Syllabus of Errors which sets forth very definite papal opinions about democracy. "Freedom to worship God in one's own way" is curiously transformed in Dr. Ryan's chapter on "The Dignity of Personality" into the right "to the practice of religious worship," a phrase which would cover the religious situation both in the United States and in Franco's Spain! Spain, incidentally, receives almost no notice in the chapter on "Totalitarianism and Man"—another interesting omission.

So, as propaganda for a democratic way of life based on man's dignity as a child of God the book has value; as propaganda for the Roman Church as the upholder of democracy it is clever, but scarcely convincing.

W. F. WHITMAN.

Dogmatics, Apologetics, History

THE CHRISTIAN FAITH: AN INTRODUCTION TO DOGMATIC THEOLOGY. By Claude Beaufort Moss. Society for Promoting Christian Knowledge, London, and Morehouse-Gorham Co., 1944. Pp. 487 (with indices). \$5.00.

The subtitle of this book, "An Introduction to Dogmatic Theology," is not fully descriptive, for it is more than that. While the author says in his preface that the "book is not 'apologetics' but 'dogmatics,'" it contains a considerable amount of apologetic material. This is noticeable in the early chapters (which contain some general theistic apologetic), and in the central portion (which has much apologetic for Anglicanism *vis-a-vis* other Christian communions. Also there is considerable history in the chapters that deal with the great heresies and schisms (both those of the early centuries and those of the Reformation and post-Reformation periods). There are, further, supplementary chapters which deal succinctly with the Creeds, and with the great statements of faith that resulted from the Reformation: the Thirty-nine Articles, the Confession of Augsburg, the Heidelberg Catechism, the Decrees of Trent, and the Westminster Confession.

This inclusion of some apologetic and some history is most welcome; for it goes far by way of clarifying various matters which are often taken for granted by authors of text-books in dogmatics. But of course this is not precisely a text-book. It is a compendium, a summary—a quick review, one might say. The word *review* is probably not inappropriate; for the book does presuppose certain knowledge of the subject. That is perhaps why some matters are suggested rather than explained.

There are many groups to whom such a book as this ought to appeal. The lay communicant who would know more of his Church, her ways and teachings, will find it helpful and readable. (One ought to emphasize the latter; for too often books of this sort can be dry-as-dust and repellent to one who is not professionally trained.) The non-Anglican who would know "how the Episcopal Church gets

that way" will here find most of his questions answered. The candidate who "reading for Orders," or the seminarian student or graduate who wants to brush up before his canonical examinations, will find the book well suited to his purpose. And the clergy in general will find it a useful storehouse (as well as a ready reference, for it is well indexed) for the facts and truths of the faith. It may well serve as a dynamic to jog clerical memories and loyalties, if they are tempted to teach or preach wide of the mark; as corrective it could warn against vague aberrations or enervating subtractions obscuring accretions.

This brings us to a consideration of what the "Christian Faith" is, as presented by Dr. Moss. It is solid orthodox doctrine as understood by those who read purposefully the Anglican formularies and take seriously their ordination vows. Extremists will find little to please them in this volume, whether they be minded to flirt with Unitarianism or with that anomalous position which is known by the self-contradictory term of "Anglican Papalism." The doctrine of the Church and her Prayer Book is mediated throughout as the true *via media*. If I may quote words which Dean Nutter, of Nashotah House, once used in quite another connection, I should say that from this book "the adherents of rival rites get no comfort," and no one can claim that he has learned from it "any type of disloyalty to the formularies of this Church."* The author makes his position very clear when he says in the preface, "I should wish to withdraw anything in this book which is contrary to the teaching of the Catholic Church as it is interpreted by the Church of England."

Perhaps some Anglo-Catholics will wish that Dr. Moss had dealt more gently with certain views which they like to hold as pious opinion. And perhaps some non-British Anglicans will wish that the book were more attuned to worldwide Anglicanism, rather than primarily to that in the British Isles. But these are minor defects in a book which readably and tersely sets forth Christianity as we see it.

HEWITT B. VINNEDGE.

Liturgy and Life

THE ALTAR AND THE WORLD. By Bernard Iddings Bell. Harper & Brothers. \$1.50.

Dr. Bell's latest book, though in many places addressed to a specific present, has nevertheless far more than present interest. It is a brilliantly successful attempt to show the relationship between the altar and the world, between Liturgy and life. The author, intent upon rescuing the Liturgy from individualistic perversion, treats the Liturgy throughout his book as the Sacrament of Society. The various chapters of the book deal successively with various acts in the Liturgy and in each case the social reference is primary. Originally these present chapters were a series of meditations made in preparation for the leading of the people in worship. Later

*The Very Rev. E. J. M. Nutter, in "Nashotah's Aim," *THE LIVING CHURCH*, May 17, 1944, vol. XIV, No. 20, p. 20.

were developed into a series of sociological addresses and delivered in Trinity Church, New York. Now, to assist in furthering of the program of the Forward Service Movement they are brought together in a book. In this form these discourses will be found extremely useful for those who are following out the program of the Forward in Service Movement not only as regards its study project "The Social Implications of Corporate Worship," but also with respect to the syllabus "The Christian Doctrine of Man." Individual readers may differ with Dr. Bell in his summation of the modern scene. That society is chaotic, purposeless, incompetent is a bitter conviction widely shared. All will rejoice in Dr. Bell's insistence that the Christian Liturgy not only points the way from chaos to order, but also supplies the necessary strength for society's redemption.

There is nothing negative in Dr. Bell's approach to the problems of our modern world. The author is ever anxious to show positive contributions that our faith make to a faithless world. There is no disposition to evade the tensions and conflicts of the world of today, but the author constantly affirms the competence of a purified Church to handle the task given it. A Church faithful to the spirit of the Liturgy cannot be a "Church in disrepute" and must be victorious in its work of reconciliation.

For anyone who wants a thoughtful and penetrating analysis of the world and its spiritual needs, this is a book to be read. It will prove invaluable, as well, for the education of those who believe that the Church in her Liturgy has the power to deliver society from chaos, want, and woe.

JOHN V. BUTLER, JR.

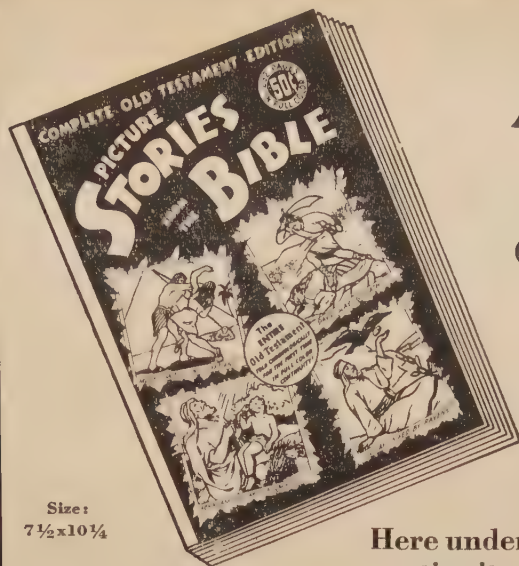
Christian Heritage

THE THRILL OF TRADITION. By James M. Moffatt. Macmillan. Pp. 183. \$2.00.

A normal reaction to the title of this book would be that the nouns are ill-labeled. Tradition has not as a rule been associated with thrills. In this case the reader will find that association abundantly justified. There is not a dull page in it from start to finish.

Chiefly because of the failure of the Council of Trent to see tradition in proper perspective, and of its anathemas against those who refused to accord it equal authority with scripture, tradition has been denied its just dues and its real and legitimate importance has been minimized. Dr. Moffatt holds the balance true between its use and abuse and vigorously protests against its disuse. His statement of what constitutes authentic tradition is particularly illuminating. "A religious tradition of Christendom," he says "is authentic, in the fullest sense of the term, only as it evokes an adequate response to the reality represented by its belief or practice. When these vibrate, the tradition is valid. Veracity is indeed essential, with the relative limits of proof; but vitality is the supreme note of authenticity."

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Lent — Books — and Lay People

We think that every good, earnest, devoted Parish Priest will support us unqualifiedly in our contention that every adult Church person should read at least one devotional book during Lent. Lent is that deep, soul-searching season in the Liturgical Churches which has its counterpart in the revivals, the conversions, and the evangelistic campaigns of our more Protestant church bodies. It's not playing good ball for Episcopalians to lift their eyebrows just a bit at the revival-meetings of their Protestant friends, murmuring sweetly, "LENT is our period for religious rejuvenation"; only to have Lent come and go, and to do nothing about it. That leaves your Protestant friend "one up" on you, doesn't it? Eh?

Well, then, if we take our Lent seriously, we THINK seriously, we LIVE seriously, and we for once, God knows, should get away from a lot of the stuff we have been reading, and give Our Lord a chance at our hearts and minds by a bit of reading about God, about Our Lord, about Our Lady, about The Holy Catholic Church, what It has in It for us, and what It can do for us, if we will but let IT.

BUT, one grave mistake has frequently been made in the past by those who would recommend religious reading to lay-people. The Clergy, unintentionally, do not always realize that the sort of reading to which they have become geared, is NOT in the vein adapted to lay-people at all, but rather in that of the theologian, and far too deep and hard-going for the average of us.

Right at this point, we, who are simply run-of-the-mill laymen ourselves, take up the cudgels for you. We've been led ourselves into much too heavy religious reading for our simple, business-like minds, and it always left us sort o' let down, and not much good accomplished, and we ended up by falling asleep over the bloomin' book itself, and sore over a piece of money spent for nothing.

SO, we've prepared our own special Lay-Person's Reading List! There is not a book on it but that will make you love Jesus better, thank Him more for having given us our priceless Church, and bring you more and more frequently to meet Him in His Most Blessed Sacrament of Holy Communion.

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knew and be edified accordingly, but will also respond to the thrill occasioned by Dr. Moffatt's masterly presentation of a subject which in less skillful hands would have proved the reverse of thrilling. As a maker of the fitting phrase and a user of the "precise word" he has few equals and no superiors.

This book is by no means restricted to a discussion of ecclesiastical tradition.

E. AINGER POWELL.

The Young Jesus

DISCOVERING THE BOY OF NAZARETH. By Winifred Kirkland. Macmillan.

[Probable publication, March 7th, tentative price, \$1.25.]

Any attempt to write about the early life of Jesus is liable to fill the reader with trepidation. We have all wondered about the life of our Lord during those first 30 years, and every devout Christian has at one time or another attempted to fill in this period in his own imagination. Each has wondered "What kind of a boy was Jesus?" and each to some extent has drawn some sort of conclusions. The reader need have no fear of Miss Kirkland's book. It is sound in research and



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"It is a great risk
to love God."

material used; it is beautifully written. Miss Kirkland has drawn fully on the only material available for a study of this kind. She has based her book on the best that is known of contemporary life in Palestine in this period, on the few recorded events of the childhood of our Lord in the New Testament, and best of all on the character of the man Jesus, which tells us a good deal of the child.

While it may seem obvious to say this book will be enjoyed by young people, it may not seem to be so obvious to say that this is a book for all, and especially for educators and parents. The picture of Mary and Joseph and the family life of Jesus is splendidly done and worthy of study and thought. Many of the clergy would not do amiss to read this work, not only for its sermon material, but for the value it has simply as the best and most accurate picture of the child Jesus that we have at present. The following quotation expresses to me the theme of the book. "Just as Jesus watching His neighbors in Nazareth, came to believe that the only way really to understand people is first to love them, so also did he come to believe that the only way really to know God is first to love Him, however shadowy and strange and distant He may seem. Clearly Jesus in little Nazareth was learning how to live and grow by taking risks, for surely there is no greater risk than

loving people—they may hurt you. And is a great risk to love God, for He sometimes seem to fail you."

Here is a short book, a good book, an extremely readable one. Readers will regret that it is published after the death of the author, and wish that she had lived to write more valuable works like this one.

NORMAN L. FOOTE.

Distilled Essence

SPIRIT OF FLAME: A Study of St. John of the Cross. By Edgar Allison Peers. Morehouse-Gorham Company, 194. Pp. 214. \$2.00.

Facile acquaintance sometimes happens, leads to deep, abiding friendship. For anyone who is fortunate enough to read this excellent book, Professor Peers gracefully achieves the former relationship with St. John of the Cross. Development of a closer intimacy with that great 16th century mystic depends upon the receptivity and response of the reader.

The explicit intention of *Spirit of Flame*, as expressed in the foreword, is to introduce St. John of the Cross "to many who have neither the time nor the training to study the three large volumes of his *Works*."* This statement, especially in context, gives a rather racy impression that he who runs may read—an impression which proves to be misleading. Before long, the reader knows that he who reads does not wish to run! For, in spite of its fluent and readable style, this is not a book to be skimmed through hastily with a divided attention, then set aside and forgotten. It is a book to be read soon again, then referred to from time to time, and pondered over frequently. It is, indeed, a book to be cherished. Moreover, surely some of "the many" for whom it is written, will be impelled to find the "time" necessary for the "study of the three large volumes of the *Works*," and will be drawn to undertake at least the rudiments of the "training" requisite for that study.

Spirit of Flame is, itself, a distilled essence. Although its contents cover only a little more than 200 pages, it is redolent of a vast background of information and much thoughtful reflection. One could guess that Professor Peers is well-versed in all things Spanish, even if one were unaware that he has published over a score of books dealing predominantly with Spain. For some 20 years, he spent at least several months each year in that country and made himself familiar with many phases of its life, both past and present. He has successfully written about its history—both political and ecclesiastical—language, literature, topography, manners and customs, and people. That he is a acknowledged Hispanic authority is beyond doubt. Professor of Spanish at the University of Liverpool, he has also lectured at both Oxford and Cambridge, and has been visiting professor at the University of Madrid as well as at Columbia and other universities in this country. The thing to be wondered at is how one person

*The Complete Works of St. John of the Cross, Doctor of the Church. Translated and edited by E. A. Peers. 3 vols. London, 1934-5.

ld do so much within the span of 25 or years!

on this respect of great and varied activity can be traced a similarity between St. John of the Cross and his present biographer. The Carmelite friar, inspired by Teresa of Avila, was one of the founders of the Discalced Reform. Not only he have the ordinary obligations of a priest—saying Mass, hearing Confessions, teaching, visiting, evangelizing; and the further obligations of a contemplative religious—choir Offices, devotional reading, long periods of prayer, meditation, and study. But, between the years 1568 and 1591, he was called upon to fulfil many offices in the congregation. He was appointed novice-master at first; next, professor to the nuns at a convent in Avila; then rector of a new Carmelite College at Aveza; and, after that, prior of a monastery near Granada. Later, as vicar-general of Andalusia, he founded some half-dozen new convents. In 1588, the reform established its headquarters at Logroño, and St. John was appointed prior of the monastery there, and was also given authority as head of the congregation during the absence of the vicar-general.

Such a catalog of titles as the above does not begin to tell his story. It does not mention the eight months of his imprisonment and ill-treatment at Toledo, doubtless one of the most spiritually formative periods of his life. Nor does it give any hint as to one of his primary claims to greatness—his writings.

However, as the author of this study remarks, "Both in his life and in his writings the outstanding impression he makes is that of a man of God." It is significant that St. John's contemporaries frequently described him as "a flaming torch" and "a white dove"—similes very closely associated with the symbols of the Holy Ghost. For St. John of the Cross is one of those saints who manifest, so clearly, the indwelling of the Holy Ghost; and, by that indwelling, attain "unto the measure of the stature of the fulness of Christ."

R. A.

Indecisive Verdict

THE VARIETIES OF NEW TESTAMENT RELIGION. By Ernest F. Scott. Charles Scribner's Sons. Pp. 350 (with index). \$2.75.

Dr. Ernest F. Scott has a rare gift of paradox. He begins his latest book (which is a Religious Book Club selection) with paradox: "The Church has always looked to the New Testament as its final court of appeal. Differences arise on almost every question of doctrine and practice, and cannot be settled by any process of argument. But behind the conflicting judgments there is always the word of the New Testament. For all sects and creeds this book is authoritative. . . . The aim of every controversy is to discover the verdict of the New Testament. . . . This verdict has always proved indecisive" (p. 1). Yet he contends that the New Testament keeps Christians "mindful of their brotherhood."

It must be objected, of course, that for

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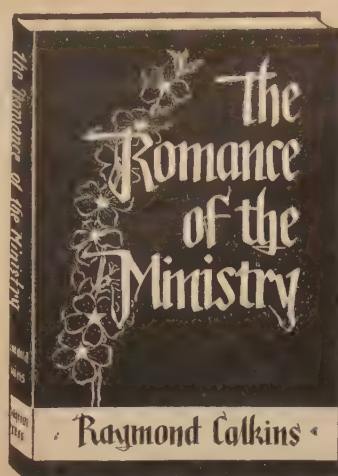
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the first several generations the Church had no New Testament (*qua* New Testament) to which it could look as a court of appeal. It must be noted also that the Church (*qua* Church) has always, under the Holy Spirit, been regarded as the court of appeal by the overwhelming majority of Christians. One is not surprised that from such a premise as Dr. Scott's he would appeal for a Christian unity in only one sense: that all Christians should be united in an insistence that everyone may interpret the message of Christ just as he wishes (p. 302). This is the only type of unity which he can find anywhere in the New Testament. One wonders what is the nature of the "brotherhood" preserved by the New Testament, if it be possible for those brothers to have almost any kind of opinion concerning their Father, and concerning Him Who is "the Firstborn of many brethren."

I would quote another paradox: "The Christian religion is far greater than any one interpretation of it, though it is only by those limited apprehensions that it can be known at all" (p. 299). With the first part of this assertion everyone can agree; the latter part can be no more than a half truth. There is in the Church of the ages a synthesis of those "limited apprehensions" which may not be apparent in the sects founded in the heat of some controversy in the 16th century or later. It is this "limited apprehension" theory, I feel, that causes Dr. Scott to see so many "varieties of New Testament religion." This causes him to assume (and I fear it is only an assumption) that in *Hebrews* there is sacramental and sacerdotal Christianity, and not much else (chapter viii); that in "The Moralists" (especially *James*) there is ethical Christianity, and not much else (chapter vii); that in the "Johannine Teaching" there is spiritual religion, and not much else (chapter ix). While the author is careful to point out that each of the New Testament writers is validly presenting the message of Jesus, he still implies a greater conflict among the varying presentations than the facts or the words of the New Testament warrant. I doubt that there is a variety of religion in the New Testament; there was only a varying emphasis in the manner of each man's presentation.

We have not space in a review to attempt a detailed account of our differences with the author. Nor is there need here to point out specific disagreements in interpretation, or in opinion as to the origin (in place, person, or date) of various books. Dr. Scott's opinions in these matters are well known, and have been agreed with and disagreed with before, after the manner of all scholars' opinions. We may, perhaps, be allowed to point out several excellent things, for which we can be grateful. Such is his assertion that "one cannot but feel at times that Gospel criticism, instead of advancing, has now yielded its harvest and is running to seed" (p. 35). Such is his appraisal of the teaching of St. Paul, and his clear refutation of the oft repeated charge that Christianity really became Paulinism rather than the religion of Jesus (chapter iv). Such is his estimate of St. Paul's

conversion as the awareness that he no longer lived, but that "a higher power had taken possession of him" (p. 106). This he regards as Paul's real contribution to Christianity, rather than the building up of any doctrinal system. Very suggestive is his opinion that it was through Apollos and his successors that "the gospel came to be interpreted philosophically and was thus brought into the main current of the world's intellectual life. . . . Theology, as we know it from this time onward, took its main direction from Apollos rather than from Paul" (p. 137). One is grateful also for his judgment in favor of the historical character of the Fourth Gospel. The grounds for this judgment are interesting: "the whole Gospel is an implicit protest against the Docetic view" (p. 261); but "if it were fictitious, the writer would defeat his purpose," and we should have Docetism worse confounded.

The book is very likely to be enjoyed by the hypothetical "general reader"; the New Testament student cannot afford to be unacquainted with it.

HEWITT B. VINNEDGE.

Traditional Theism

HE WHO IS. By E. L. Mascall. Longmans, Green & Co. \$5.00.

Fr. Mascall, a priest of the Oratory of the Good Shepherd, describes his book by its sub-title, "A Study in Traditional Theism." And by "traditional theism" he means the philosophical theism traditional in the West since the 13th century; first formulated by St. Thomas Aquinas in his famous "five ways" by which natural reason can reach a knowledge of God. These "ways" Fr. Mascall restates and evaluates. He by no means holds that the great scholastic has said the last word on the subject; 20th century thinkers cannot be contented with 13th century concepts in their entirety. But whatever modifications of St. Thomas' arguments may be necessary, Fr. Mascall is convinced that the philosophical doctrine has permanent validity; any theology unfaithful to it is at best defective and at the worst pernicious. So he passes under review a long series of contemporary thinkers; ranging from such Protestant authorities as Barth or Nygren to such representatives of Eastern Orthodoxy as Berdyaev or Bulgakov; from such speculative positivists as Bertrand Russell to such philosophical theists as Tennant or Whitehead; in each case pointing out what he holds are basic defects in their teaching.

Theologians differ widely in their estimates of the relevancy of this "traditional theism" to Christianity but they are one and all agreed that it deserves the utmost respect; anyone who thinks seriously about our religion at all should know what this theism is. And for a first introduction to the subject this work of Fr. Mascall's is to be commended heartily; he writes so clearly and simply that anyone of ordinary intelligence should be able to understand the general outline of his thesis—and to profit by it. To read such a book with complete understanding requires no doubt

technical training in metaphysics; to read critically and appraise the cogency of his arguments presupposes such training to a pretty higher degree. Detailed criticism could therefore be out of place in any but the most elaborate and technical reviews.
BURTON SCOTT EASTON.

A Man Who Loved Great Heights

FACTORIOUS MOUNTAINEER: A Memoir of Harry Peirce Nichols. By W. Bertrand Stevens. With an Introduction by Frederick C. Grant, and Drawings by Carlton M. Winslow. The Cloister Press. Pp. 78. \$1.00.

Bishop Stevens has chosen a happily appropriate title for his delightful book about Dr. Nichols. As Dr. Grant says in his Introduction, Dr. Nichols loved great heights: he was a climber of many kinds of mountains. Those who knew him as a pastor will never forget how he would climb the high places of his parish—the wilderness of some parishioners, the sorrow of others, the indifference of others. Over all, Dr. Nichols would make his way, finding his own particular and unique friendliness. He was a great pastor. Dr. Nichols was a great preacher also. There were people all over the land who recall vividly the sight of Dr. Nichols in the pulpit—climbing up the steep slopes of complacency, with steps as sure as those with which he ascended the White Mountains.

It will be an additional pleasure to Dr. Nichols' many friends to see as the frontispiece of Bishop Stevens' book the picture of the lover of great heights in his mountaineering costume—at the age of 80 years. Dr. Nichols wore that attire with much enthusiastic satisfaction. Even in the pulpit, people often felt that the mountain clothes were beneath the cassock and surplice. In spirit, they were. Dr. Nichols walked with God on the heights, and then walked with his fellow-men.

ELIZABETH MCCracken.

The Church's Compromise

THE FALL OF CHRISTIANITY. By G. J. Heering. Fellowship Publications, New York. Pp. 243. \$1.50.

In a dramatic yet scholarly presentation, the Dutch pacifist, G. J. Heering, tells the story of Christianity's entanglement with the state and war. Herein lies "the fall," which from the time of Constantine has compelled the Church more and more to "parade its degeneracy."

After a meticulous examination of the political theories and arguments cited by outstanding theologians and philosophers, the following conclusions are reached. Christianity has adopted, as compatible with its teaching, a world of nationalism, imperialism, and war. The present Church, in the midst of a belligerent world, gives evidence of this fact. Such a compromise, however, stands in antithesis to the Gospel message. Modern political principles demand recognition of a dual morality, one temporal, one spiritual. The true Christian cannot live under the reign of

both. Society must be led by the impetus of the New Testament ethic, if Christ is to stand as Lord. There is but one solution. Religious minds must turn to a new sociology and humanistic politic, based on the teaching of Jesus. This involves the Church's denunciation of war (defensive and aggressive) and preparation for war. It will follow then that the individual believer has as his duty the refusal to take part in military activity. We must rest our hope on a risk, not of defense, but of disarmament. With this too, must come the abolition of imperialistic greed; the eradication of certain questionable economic practices. Only so long as the nations reject such evils, can Christianity support the state in its dutiful maintenance of justice, protection of spiritual possessions, and safeguarding of land and people.

So runs the argument, fortified in every detail by cogent reasoning and incisive criticism. Yet one is wont to inquire as to the workability of such views. Could a Christian tragedy better be avoided by now laying down the machines of war?

Regardless of one's position in respect to the present world conflict, this work bares a situation which cannot fail to direct the sincere Christian into areas of thought basically important to religion.

E. J. SMITH.

Second Largest Subject

HUMANITY, WHAT, WHENCE, WHITHER? By W. E. Orchard. Bruce Publishing Co. March publication.

Fr. Orchard is accustomed to handling large subjects in a competent manner. Twenty years ago he wrote four volumes on *The Foundation of Faith*. He furthermore filled the pulpit and pews of a large Congregational church in London, and managed to get himself ordained by an Orthodox bishop.

About 12 years ago, Fr. Orchard came into the Roman obedience. That he was looking for stability is the implication he gives in this small book on the second largest subject possible of choice. Fr. Orchard writes in an objective manner.

We Episcopalians are asked by our Presiding Bishop to give special attention to the Christian Doctrine of Man this Lent. Fr. Orchard's *Humanity* comes right in on the beam. It is not a great theological study like Reinhold Niebuhr's Gifford Lectures on Human Nature and Destiny. Fr. Orchard is more philosophical and deliberately elementary, yet not condescending. *Humanity* is a good study book for Lent. It is written primarily for inquirers, for people of good will, who have been driven to moral despair and confusion by a little knowledge of Freud, and the results of that well known study in social psychology, *Mein Kampf*, whose author did not confine his activities to writing books.

Also, we Episcopalians might well reflect on a sentence in the preface to *Humanity*. "More deadly than any total war is the imminent danger of artificial self-elimination on the part of the more educated classes and nations."

FRANCIS J. BLOODGOOD.

Wartime Sermons

RENDER UNTO CAESAR, by various clergymen. Lewis Publishing Company, New York, 1943. 223 pages. \$2.00.

This is a book of sermons, anonymously edited. The one element which they have in common is that they were written about war by American clergymen at a time when the United States was at war. Rather more than half (12 of the 22) are sermons preached during the present war. Of the first 10, three come from the American Revolution, three from the War Between the States, and four from the first World War. In too many of them one may discern a disconcerting evidence of the "chosen people" complex; that is to say, too many of these preachers suppose that "our side" is white and "their side" is black. Thus John Hurt in a sermon of 1777 gives "thanks and praise to the Lord God of armies" that "we" are members of such a society as we are (p. 29). Nathaniel Whitaker in the same year declared that enemy soldiers who died in battle cannot hope to have "God's approbation since they die murdering," but that "our" soldiers are "God's ministers commissioned and ordered by Him to punish His and His people's enemies" (p. 49). And Cyrus Bartol in 1862 preached that "we" can recognize no nation as "fulfilling the providential design, but that whose seed our fathers planted" (p. 54). Similarly in a sermon of 1861 Horace Bushnell said that "not one doubt is permitted us that we are fighting for the right and our adversaries for the wrong; we to save the best government in the world, and they to destroy it" (p. 69). (It should be noted that these last two were Northern clergymen; the book is defective in that it presents no sermons of Southern clergy, who were equally sure that their armies were on God's side between 1861 and 1865.)

William E. Barton, preaching in 1917, came not far from the same view when he reiterates in his sermon in this collection that "we are fighting for the heritage of humanity" (pp. 85, 100, etc.). In general however, this note is less insistent in the sermons selected from the previous World War.

One is grateful to see still less of an attitude of mass Pharisaism in the sermons dated from 1941 to the present. It is true that Preston Bradley (pp. 137, ff.) and George Lewis (pp. 157, ff.) approach it; but generally the temper of preaching has more of humility, more of seeking after the mind of God, more of supplication that in spite of all the Divine Will may prevail, more of regret, and horror over the awful necessity.

Notable sermons in this collection (at least, so it seems to this reviewer) are that of Bernard Iddings Bell (pp. 101, ff.), preached in the first World War; and, from the present conflict, those of Petrus Olaf Immanuel Bersell (pp. 129, ff.), Austin Pardue (pp. 188, ff.), and Paul E. Scherer (pp. 192, ff.).

A word must be said about the material aspect of this book. The stock, the printing, and the binding are wretched.

HEWITT B. VINNEDGE.

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A Child's Religious Library

By Adelaide T. Case, Ph. D.

Professor of Christian Education, Episcopal Theological School

One of the most refreshing developments in Christian education is the recent emphasis on religiously centered family life. For the religious nurture of children at home elaborate courses of study, work-books and guides are not needed. What is needed is a supply of sound and simple reading-books with beautiful pictures. These books children and parents can enjoy together, going over them again and again. They are to be treasured possessions. The best of them display that happy combination of glamour and goodness which is so essential for growth in the Christian religion.

Fortunately books of this character are available in spite of the restrictions of war time. A library for children under nine years old might well include the books mentioned here. It would cost, if all the books were purchased, a little over \$20.

CHILDREN'S BIBLES

Children need to have Bibles of their own, abridged of course and in large print, not necessarily rewritten, not "infantized,"

Little New Testament, with illustration by Maud and Miska Petersham (Macmillan, 1942. \$1.50), contains selection from the New Testament with charming illustrations, many of them in color. A large and handsome book, though in my opinion a little less satisfactory than the other two, is *A First Bible*, illustrated by Helen Sewell (Oxford University Press, 1934. \$2.50). This includes 14 selection from the Old Testament and 27 from the New Testament. The pictures are remarkably fine though somewhat severe and stylized.

THE OLD TESTAMENT

Four Old Testament stories have been skillfully retold for little children and illustrated in color by Maud and Miska Petersham. They are the stories of *Joseph*, *Moses*, *Ruth*, and *David* (John Winston, 1938. 90¢ apiece, bound together in one volume, under the title, *Stories from the Old Testament*, \$2.75). A much longer retelling of the Joseph story, in nine chapters, is *Joseph, the Story of the Twelve Brothers*, by Florence W. Klaber



BLESSED ARE THE PURE IN HEART: Illustration from *Small Rain*.

but with the words of the Authorized Version preserved; their sonorous quality appeals to every age. *The Little Children's Bible* (Macmillan, 1937. \$1.00) is a great favorite. Small and easy to handle, it opens with the Story of Christmas. Then Old Testament stories follow in a group under the heading, "Stories that Jesus Would Learn from His Mother." Other headings are "Kind Deeds of Jesus" and "Stories Told by Jesus." *Jesus' Story: A*

(Beacon Press, 1941. \$1.00). It is extraordinarily well done and will sustain the interest of a child seven or eight years old

OUR LORD JESUS CHRIST

The best of all Christmas books is *The Christ Child, As Told by Matthew and Luke*. Made by Maud and Miska Petersham (Doubleday Doran, 1931. \$2.00). Children love it at any time of the year. It is full of enchanting pictures of Our

The Living Church

Lord's infancy and childhood, with accompanying text in the words of the Bible. Another treatment of Our Lord's life, very different and not so beautiful, but extremely useful, is found in two little books, *When Jesus Was a Boy*, by Enlistle and Wood (Nelson, 1935, 35¢) and *Jesus Friend of Little Children*, by Palmers and Waudby (Nelson, 1935, 4¢). These tiny volumes, about four inches square, have a picture on each page with a few simple words opposite it which tell the portion of the story that the picture illustrates. Holy imagination is used freely, with much reverence and a good feeling for Palestinian background. These books are the sort that kindergarten children learn by heart and pretend to read as they turn the pages.

LEARNING TO PRAY

The Lord's Prayer, pictured by Ingrid Edgar Parin D'Aulaire (Doubleday, 1934, \$1.75) is a lovely picture book full of fascinating detail. It shows a little boy and girl living out the various phrases of the prayer. They are often accompanied by the most delightful animals. Charming as they are the pictures are somewhat fantastic and I have some uncertainty about their value in teaching modern children to use the *Lord's Prayer* in relation to their own needs. The pictures in *A Child's Grace*, pictured in photographs by Harold Burdekin (Dutton, 1934, \$1.75) are anything but fantastic. They are photographs of real children and are full of vitality. Each photograph illustrates a line in a childish prayer of thanksgiving. Children who use this book will think of their own reasons for thanksgiving and will learn to pray with understanding. Using Bible verses for meditation, learning to associate them with God's will for our everyday lives, is just as possible for children as for adults, and such meditation is suggested by a very popular new book, *Small Rain*, verses from the Bible chosen by Jessie Orton Jones, illustrated by Elizabeth Orton Jones (Viking Press, \$2.00). A few of the most beautiful Bible verses are chosen and associated with them are many pictures of modern children having all sorts of happy experiences. It would be almost impossible *not* to learn the verses by heart. The pictures are remarkably successful in communicating the mood of the Bible passages, chosen as they are to bring out the thought of God's care.

THE SAINTS

We do not have nearly enough stories of saints which are suitable for small children, but two recent volumes can be mentioned. *Gay Legends of the Saints*, by Frances Margaret Fox (Sheed and Ward, 1942, \$1.50) is very attractive, although some of the saints whose stories are told are not familiar to Anglican tradition. And a new picture book on St. Francis, with its lovely soft colors and happy choice of scenes, will delight both children and parents. It is *St. Francis of Assisi*, illustrated by Subercaseaux (The Mission Hill Press, Providence, R. I., \$1.50.)

Surely Lent is a good time to start such a library as is mentioned above, and to begin with children the practice of devotional reading.



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NEW YORK

Church Club Dinner

More than 500 guests were present on February 2d at the 57th annual dinner of the Church Club of New York, held at the Waldorf-Astoria. The speakers were Bishop Manning of New York, Governor Raymond E. Baldwin of Connecticut, and the Presiding Bishop. The president of the club, Ludlow Bull, was toastmaster. Others at the speakers' table were Bishop Gilbert, Suffragan of New York; the Rev. John D. Bodger, sub-dean of the Cathedral of SS. Peter and Paul, Dogura, diocese of New Guinea; Bishop Gray, Suffragan of Connecticut; the Very Rev. Dr. Lawrence Rose, dean of Berkeley Divinity School; and Gano Dunn, vice-president of the Church Club. Among the other guests were notables of the Eastern Orthodox Church, among them Archbishop Athenagoras, Bishop Bohdan, and Bishop Makary.

Bishop Manning, the first speaker, aroused great enthusiasm. His speech on The Anglican Churches and World Wide Christian Reunion, was frequently interrupted by applause. The Bishop said in part:

"In my judgment we have reason to be thankful chiefly for the things which our last General Convention *did not do*, and we shall all agree that one of the best

things that it *did* was to change the canon on limit of age so that we still have Bishop Tucker as our Presiding Bishop. [Applause and cheers.] As we look back on our Convention in Cleveland, I want to say a few words to you on the subject of Christian unity. All of us desire Christian unity, all right-minded Christians must hope and pray for it. In the tragic situation of the world today, we see the need of it more clearly than ever.

"But there are certain facts in regard to Christian unity which we should all keep clearly in mind. 1. Just as there are some things which we may not sacrifice even for the sake of peace, so there are some things which we may not sacrifice even for the sake of unity. 2. Truth is more important even than unity. A unity obtained by the sacrifice of truth would not be Christian unity. 3. The first and greatest need of the Episcopal Church is the strengthening of the spirit of unity in our own life as a Church, and we can achieve this only through the deepening of our own belief in the plain teachings of our Prayer Book as to the reality and meaning of the Holy Catholic Church of Christ. 4. We must think of Christian reunion in its broad, inclusive, and world-wide meaning, and we must do this more than ever now that the whole world is one. If the Episcopal and Anglican Churches were to abandon, or compromise, their position as to the Apostolic

ministry, this would not be a step towards world-wide reunion; it would be the reverse. It is this which gives the Anglican Churches their great and unique opportunity to serve as a reconciling influence between the two great divisions of Christendom, the Catholic Churches on the one hand and the Protestant Churches on the other. If the Anglican Churches abandoned their position as to the ministry they would draw away from the Catholic Churches which include three-fourths of all the Christians in the world, in order to draw nearer to the many different Protestant Churches which include only one-fourth of the Christians in the world. . . .

"In this day of world crisis let us strengthen the faith of our own Church and let us work side by side in a brotherly spirit with all Churches. Let us be true to the faith of Christ and His Church as we have received it, and let us stand in fellowship of aim with all the religious forces of our land to uphold our people in this great conflict and to hasten the day of victory over the forces of evil, inhumanity, and terror, that victory which we pray and purpose shall open the way for this to become a better and a more Christian world."

The governor declared that the basic plan for a post-war world must be for a world of truly and deeply religious peoples, committed by the tenets of their faith to brotherhood in word, thought, and

The Living Church For Lent

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ed. Nothing less can meet and solve the confusion which will come when hostilities cease. Only with the sought power of God will men be able to see and to do what is right. The Presiding Bishop made a very short speech. He said that the hour was late and that he would only say that Christian sessions were never so important as they could be immediately after the war. The Church must be ready to rise to this great opportunity.

TEXAS

Council Votes Fund for Returning Chaplains

By the Rev. RICHARD A. PARK

Foremost among the actions taken at the annual council of the diocese of Texas held in Palmer Memorial Church, Houston, Tex., January 25th and 26th, was the establishment of a fund of \$10,000 for returning chaplains. Bishop Quinn had proposed this in his address, saying, "We are hoping that the council will authorize the executive board to set up from unexpended balances or other available funds such accumulated resources as a reserve fund to be available at the end of the war when our chaplains return. We cannot afford to be unmindful, and it is our hope that we can place every chaplain at some place in this diocese as he is demobilized, and at the same rate of pay he was receiving when he enlisted." There are at present 10 clergy of the diocese in the chaplains' corps, and one serving as a line officer.

The progress of extension within the diocese, as in the national Church, has not always been unopposed, but Bishop Quinn cited the accelerated growth of churches and communicant numbers as evidence of the worth of the missionary program.

The council later in its sessions admitted the Church of the Holy Comforter, Angleton, as a new parish with the Rev. W. C. Croft as rector, and the Church of the Good Shepherd, Austin, as a newly organized mission with the Rev. Richard S. Martin as priest in charge. St. Timothy's Church, Houston, admitted only last year as a mission, announced the week preceding the council that plans were drawn and the financial campaign under way for the erection of its permanent edifice.

The Rev. W. M. Brown, jr., as chairman of the committee on despatch of business, organized the sessions of the council to expeditiously that in spite of the volume of business to be transacted, the council was able to adjourn an hour ahead of schedule. That hour before the final luncheon was devoted to hearing Chaplain (Capt.) Thornton Miller tell of his experiences at Pearl Harbor and of his observations regarding religion among soldiers and sailors.

A novel and popular part of the program was the time devoted to small groups, in which the delegates discussed questions concerning more active participation by the laymen in the life of the

Church. So successful was this method that the Bishop, at the request of the council, appointed a continuation committee to make further study of the recommendations coming out of the discussions. Many of the men especially asked that the department of Christian education provide more materials for them.

In joint session with the Associated Churchwomen, the delegates heard a stimulating address by Dr. J. W. Slaughter, professor of sociology at Rice Institute. Dr. Slaughter emphasized the need of a real community life in the Church as contrasted to the prevailing emphasis on individualism and materialism, not only in secular life but in the organizational life of churches.

By motion of the council, the 1944 Journal is to carry appropriate recognition of the 25th anniversary of Bishop Quinn's consecration, which was celebrated last October. At that time a fund was raised in his honor amounting to almost \$60,000.

Bishop Quinn reporting for the trustees of the Church Corporation funds, stated that at present the diocese has \$101,151 in endowments, not including the Quinn Foundation, and \$191,262 is held in trust for the parishes of the diocese. Income during the year resulted in a dividend of 5.1%. The trustees have elected Ralph Henderson to succeed the late R. W. Franklin as secretary of the corporation.

The Associated Churchwomen of the diocese met at the same time as the council, with Mrs. W. E. Japhet as president. Twenty officers, 101 delegates, and 117 visitors were present, representing 48 parishes and missions. With the theme, "We Accept Our Task," the women went away from the meeting with the salient impressions of (1) a direct response in theme and methods to the triennial; (2) an effort to transmit our faith into effective, practical, and efficient action and a greatly renewed interest on the part of our women; (3) an appreciation of the wealth of material available, if leaders will only use it.

The women voted a gift of \$500 to Miss Lynette Giesecke, for ten years advisor of the department of Christian education, who has been granted a six-month leave of absence to study at Teachers' College, Columbia University. They also appropriated funds for the purchase of another portable altar for a chaplain.

ELECTIONS: Standing committee: the Rev. Messrs. S. M. Bird, T. W. Summers, and W. A. Riemann, Mr. Bert C. Steves, and Dr. J. M. Triple. Executive board: the Rev. Messrs. R. S. Watson, R. A. Park, and P. W. Henckel; Messrs. Barry Grove, Starr Kealhofer, and Dr. George Waldron. Delegates to synod: the Rev. Messrs. R. R. Brown; J. J. M. Harte, J. H. R. Farrell and W. L. Shannon; Messrs. Walter Littell, Hal Houseman, G. C. Duncan, and E. M. Harrison. Alternates: the Rev. Messrs. C. A. Summers, G. F. Cameron, A. C. Maxted, and O. D. Reed; Messrs. Victor Russell, Vachel Wakefield, Walter Preston, and August Honerkamp.

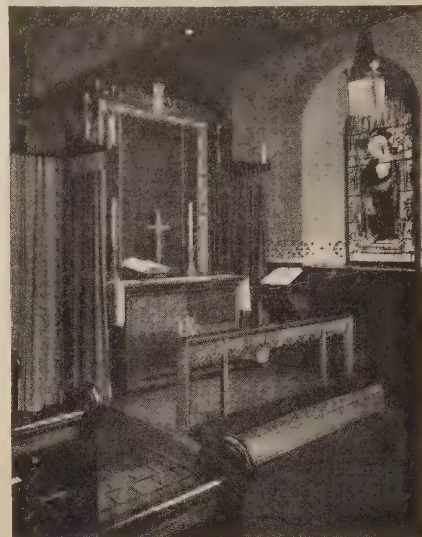
CHICAGO

Presiding Bishop to Be Honored At Luncheon

The Rt. Rev. Henry St. George Tucker, Presiding Bishop, will be the principal speaker at the luncheon in his honor being given on Saturday, February

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19th, at the Hotel Sherman by the Church Club of Chicago. He and Bishop Conkling will address the men and women of the diocese of Chicago and will be the guests of honor at a reception which will follow the luncheon. Orville J. Taylor is in charge of arrangements for the luncheon and reception.

K. P. Each Tuesday

Serving luncheons for the Lion's Club each Tuesday is the novel way the Woman's Guild of St. Aidan's Church, Blue Island, Ill., chose to earn money for its large offering to the church. "Seldom have I seen such a devoted and hard-working Guild as this church has," writes the part-time pastor, the Rev. Frederick L. Gratiot. "They do real K. P. each Tuesday as they feed 30 to 50 hungry Lions (thereby proving themselves doubly Christian in view of early Church history!)." The pastor adds that Blue Island is "a healthy place in which to be an Episcopalian." There has not been a death in the congregation since 1939. At the annual meeting, which was held in connection with the 10:30 service January 16th, a year of healthy growth was reported. Services were held every Sunday and holy day in 1943, and the attendance at the late Sunday morning service was more than 50% better than that of the previous year. There were 30% more communions made in 1943.

Financially the mission also showed good improvement. The 1943 income of the church was nearly 30% greater than that of the previous year. There were several extraordinary repair bills during the year.

EAU CLAIRE

Popular Interchurch Dance

Program Combats Delinquency

To meet the problem of possible delinquency, Christ Church Cathedral in Eau Claire, Wis., has planned with the First Congregational Church to have regular dances in their parish houses after high school basketball games. The drug stores have locked their doors to keep the after-game crowd out.

A card which lists the date and place of all games and which parish house the dance is to be held in afterward has been distributed to every high school youngster. Five cents is the admission charge for these after-game dances, which last until the curfew, 10:45 P.M. The latest music is played on records, and pepsi-colas are on tap. At each of these dances so far at the Cathedral parish house, there have been over 450 young people present.

Besides these after-game dances, each Church group has planned two evening-long dances with orchestra during the winter. For these the admission charge is 25 cents. A committee of women act as chaperons. The Very Rev. Victor Hoag is dean of the cathedral.

The city council under the mayor is now planning to broaden this program by having a roller skating rink and regular

dances at the city auditorium. This will be in addition to the Church program.

CALIFORNIA

Bishop Extends Convention

Greetings to Japanese-Americans

By Rev. ALLEN C. PENDERGRAFT

★ Delegates to the 94th convention of the diocese of California, held in San Francisco February 1st and 2d, heard Bishop Block report a year of progress. The most local attention was directed to the part of his address in which he extended "Christian greetings to those Christians among the Japanese-Americans who are living sincerely and nobly in the relocation camps and elsewhere."

Bishop Block said these greetings still were given "no matter how terrible are the stories we hear of the sadistic cruelty of some of the Japanese troops and no matter how much we realize that there may be brutalities against our soldiers in the future."

He said the only Japanese-American of this diocese at Tule Lake WRA camp had gone there to be with her husband.

CATHEDRAL STAFF

Of great interest was his frank outline of his plans for the organization of Grace Cathedral as a diocesan church rather than a "super parish." Urging careful evaluation of the policies and uses of Grace Cathedral, Bishop Block proposed that the convention consider a plan whereby experts would be included among the cathedral staff, as canons, to give the parishes of the diocese such specialized services as religious retreats, social relations conferences, and psychological counselling service.

DEACONESS CLARK

Delegates also heard Deaconess Julia Clark, a tiny, white-haired woman in nun-like garb, tell her story of China, of disease, destruction, death, faith, hope, and Christian charity.

She told of arriving in one town two days after a three-minute bombing by Japanese planes. "There were 5,000 dead and 3,000 homeless," she said concisely. "All done in three minutes."

Many of the women had always lived home-secluded lives, and the deaconess helped the wife of the provincial governor train them for new lives as servants of the common good.

For the past five years the deaconess has worked with the Anglican diocese that borders the Burma Road. There she witnessed the retreat from Burma. "I saw thousands upon thousands of Chinese refugees pouring in from Burma along the Burma Road. They were dying of cholera, 3,000 a day, from drinking ditch-water alongside the road. Women whose own children had died were carrying little ones whose parents had died."

"We went out to meet them, to get them established in huge temple areas so they would not go streaming through the town

...carry the disease beyond. We managed to stop the spread of cholera." American fliers stationed near by adopted many of the fugitive children, paying missions for their support. One gallant young lieutenant, a Churchman, was lost with the fall of his plane in flames. At once three young airmen appeared at the session, eager to adopt the child he had been supporting.

"We know that we will win the war," said Deaconess Clark, identifying herself with the country she has served so many years as a missionary. "President Chiang Kai-shek has a saying in China: 'Victory is certain in war; success is certain in reconstruction.'"

Deaconess Clark left China in 1943 by plane to India, where she came from by freighter (the only woman aboard) to the United States.

JOINT SESSION

The convention concluded with a joint session with the House of Churchwomen, which is now to be dissolved. Instead, in the future women delegates will sit with the men in convention.

Under discussion at the joint session was the work with new congregations of Italian people and the Church work among war workers.

The possibility of extending the Italian work, which is now centered in Monterey, San Francisco, "where many Protestant Italians are inadequately churchied," was discussed by the Rev. Vincent Coletta of the new Italian parish in Monterey.

Miss Louise Rich, who is working with Richmond shipyard employees, described the special temporary work in congested war areas.

ELECTIONS: Standing committee: Rev. Messrs. I. Rifenshark, D.D., H. H. Shires, S.T.D., J. C. Keffler, Rev. Canon J. P. Craine; Messrs. C. H. Roll, A. C. Agnew, H. R. Braden, A. Towne. Delegates to the provincial synod: Rev. Messrs. J. H. Aarstad, H. H. Shires, P. Avery, W. H. R. Hodgkin; Messrs. R. Bullard, F. Avery, F. de la, T. W. Burr.

OKLAHOMA

"Bishop & Council" Organization Created at Convention

In spite of gas rationing and other transportation difficulties the annual convention of the diocese of Oklahoma held in Enid on January 19th and 20th was the largest in the history of the Church in that state.

Two hundred persons, including clergy, delegates and visitors, were present when the convention opened in St. Matthew's Church with a choral celebration of the Holy Communion. Bishop Casady of Oklahoma acted as celebrant, assisted by Dean Mills of St. Paul's Cathedral, Oklahoma City, and the Rev. Alvin S. Hock of Stillwater.

The diocesan organization is working smoothly and efficiently, the Bishop told the convention. He asked, however, that its work might be facilitated by the creation of a diocesan board, a body known as "Bishop and Council," its members ap-

pointed to serve on committees. Duties of these committees shall be to formulate a Church program and to deal with such matters as Christian Education, Christian Social Relations, Army and Navy Commission, Forward in Service, Diocesan Missions and Evangelism. One clergyman and one layman shall constitute the nucleus of each committee, these to select other members. The Bishop's recommendation was promptly adopted.

Bishop Casady reported to the convention a gift of \$11,000 to be used in the construction of a diocesan center. The gift, made by E. J. Miller of Oklahoma City in honor of his wife, creates the Anna H. Miller Memorial Foundation. If the chapter will raise \$10,000, Mr. Miller will match that with another and equal sum.

For the first time in the Church's history in Oklahoma assessments for the fiscal year just past had been paid in full. A budget of \$32,000 for 1944 was accepted without question.

At a diocesan dinner held in the Youngblood Hotel, where covers were laid for 250 on the night of the 19th, Dr. Alexander Guerry, vice-chancellor of the University of the South at Sewanee, Tenn., made an address on democracy and education.

ELECTIONS: chancellor, Hon. J. B. Diggs; registrar, Rev. A. S. Hock; secretary, Rev. P. R. Abbott; church trustee, L. C. Ritts; treasurer, C. M. Greenman. Cathedral Chapter: Rev. Messrs. E. H. Eckel, G. H. Quarterman; Col. T. D. Harris, Messrs. G. Biggs, A. D. Cochran, J. B. McClelland, jr., A. D. Watson, and C. W. Tomlinson.

NORTH TEXAS

Convocation

The recognition of a new parish, Trinity Church, Midland, Tex., and splendid financial achievements marked the 34th annual convocation of the missionary district of North Texas, held in Lubbock. The Rev. L. L. Fairfield, of the diocese of Shanghai, was the guest preacher. He delivered a telling sermon on the brotherhood of man. The laymen in special session decided to take the first steps toward the creation of a district layman's organization.

All district officers were reelected. Clerical delegates to the synod: Rev. Messrs. F. A. Foster, J. A. Winslow, and P. K. Kemp; clerical alternates: Rev. Messrs. W. R. Scott, R. J. Snell, and F. H. Hutchins. Lay delegates: Messrs. C. A. Chitwood, R. C. Tucker, and W. W. Rix. Lay alternates: Messrs. Edgar Lewis, Mowry Stidham, and R. E. Horne.

MONTANA

Memorial Window Installed

A window in memory of Mrs. Jeanette Emerson Gillie was installed in St. John's, Butte, Mont., recently. The subject of the window is the Nativity and it makes a beautiful addition to the other memorials in the church. The rector hopes to have a series of windows to follow this one dealing with the Crucifixion, Resurrection and Ascension.

SCHOOLS

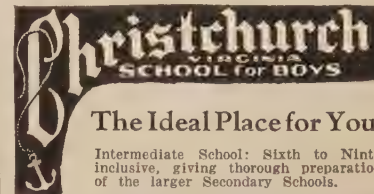
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WEST TEXAS

Diocesan Budget Increased 10% In Action-Packed Session

By the Rev. F. E. WALKER

★ After hearing a "vivid report to the Church" by Bishop Clingman of Kentucky, delegates to the 40th annual council of the diocese of West Texas in an action-packed day and a half of sessions at St. Mark's Church, San Antonio, went straight down the line in support of

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ANNOUNCEMENTS

Marriage

IN THE CATHEDRAL of St. John the Divine, at St. James' Chapel, by the Rev. Canon T. S. Sparks, Mrs. Louise Wright to the Rev. A. Sprague Ashley, on February 2, 1944, both of New York.

APPEALS

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their new Bishop, the Rt. Rev. Everett Holland Jones, establishing a diocesan center and providing for its development, voting a diocesan budget that called for a 10% increase in assessments for all parishes and missions and accomplishing extensive renovation of the diocesan canons.

For the clergy, the council began the night of January 17th with an open house at the bishop's residence for the clergy and their wives. The following day a quiet morning was held in Christ Church with three challenging meditations by Bishop Jones dealing with pastoral responsibilities. During the afternoon the Bishop and his clergy got together for a two-hour round table discussion of problems and needs. Registration of delegates began at 4 o'clock at the new diocesan center, 108 W. French Place, with Mrs. Jones and the clergy wives as hostesses, serving refreshments. The council sessions began the morning of January 19th after a celebration of the Holy Communion.

Bishop Clingman spoke to a joint session at noon that day, giving a resume of the great opportunities now presented to the Church in mission fields at home and abroad. He pointed to the increased budget granted by General Convention as a lead to be followed in all dioceses.

The diocesan budget of \$11,785 for expenses and \$19,770 for missionary work was adopted without a dissenting vote, as

was the 10% increase in all assessments against parishes and missions. The increase provided more funds for the diocesan newspaper and for maintenance of the diocesan center, which has been established in the building formerly used as the episcopal residence. The center when completed, will contain, in addition to the bishop's office, a kitchen, conference rooms, two bedrooms for visitors, a chapel, headquarters for the Young Churchmen, and offices for the diocesan treasurer, editor of the diocesan paper and other officials.

Renovation of the diocesan canons was undertaken to streamline them and bring them up to date. The committee on constitution and canons, on motion of a delegate, was instructed to prepare for presentation at the next council a canon empowering the bishop to designate a cathedral or pro-cathedral.

Elections: Diocesan treasurer, the Rev. L. B. Richards; secretary, the Rev. H. B. Morris.

Clerical members of the standing committee, the Rev. Messrs. H. B. Morris, S. O. Capers, and Benjamin Minifie. Lay members, Messrs. Henry C. Stribling, Andrew Dilworth and Frank M. Gilliespie.

Executive board: The Rev. Messrs. H. B. Morris, Benjamin Minifie, Frank E. Walker and Edgar C. Burnz.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Charles Winfred Douglas, Priest

Funeral services for the Rev. Charles Winfred Douglas [L. C., January 30th] were held at St. John's Cathedral, Denver, Colo., on January 24th, at 10 A.M. Bishop Ingley of Colorado read the burial office; and Canon Watts, assisted by the Rev. James L. McLane of the Ascension Church, Denver, was celebrant at the Requiem Mass. A choir composed of the clergy of the Denver parishes and visiting clergy, directed by the Rev. Walter Williams of St. Mark's Church, Denver, furnished the music, which consisted of hymns and plainsong chanting. David Pew, organist and choirmaster of the Cathedral, was at the organ. The pallbearers were the Rev. George Prendergast, the Rev. Newton Carroll, and Messrs. Hugh McLean, Lawrence Lowe, Floyd Walpole, and Arthur W. Buell. Interment was at Fairmont Cemetery. Many clergymen and sisters from outside the diocese were present.

Charles Knowles Penney, Priest

The Rev. Charles Knowles Penney, a retired priest on the list of the secretary of the House of Bishops, died at a rest home in National City, Calif., on January 27th at the age of 91.

Born in New York state August 9, 1852, he was the oldest living graduate of Knox College, Galesburg, Ill. He was ordained deacon in 1882 and priest in 1885 by the Rt. Rev. Alexander Burgess, Bishop of Quincy.

At various times Mr. Penney was assistant at St. George's Church, New York; assistant at Grace Church, Philadelphia; and rector of St. Paul's Church, Glen Loch, Pa. He retired in 1920 and spent most of his remaining years in California. No near relatives survive.

The funeral was conducted in National City on January 29th by the Rev. Dr. C. Rankin Barnes, rector of St. Paul's Church, San Diego. Cremation followed, the ashes being later interred in the family plot in Woodlawn Cemetery, New York.

Charles Bailey Clarke

The Hon. Charles Bailey Clarke, for many years prominent in the diocese of Maine and the city of Portland, died January 27th in the Maine General Hospital, at the age of 68. For 28 years, until he resigned in 1938, he was treasurer of the diocese, and it was largely through his personal efforts that a diocesan indebtedness was removed. He was also treasurer of the Maine Episcopal Missionary Society and of the Bishop Codman Fund. Not only had he been senior warden of St. Luke's Cathedral for a long period, and a member of the Greater and Lesser Chapters of the Cathedral, but he had been repeatedly elected to the Diocesan Council and the Standing Committee, and was secretary of the latter diocesan body for a long time.

Son of Charles Davis and Catherine (Dillingham) Clarke, he was born in Bangor, Me., October 3, 1875. His parents removed to Portland, where Mr. Clarke

DEATHS

He received his education and then entered the employ of the Burnham & Morrill Company. Here he held positions of responsibility, later becoming treasurer. His career in politics was successful, beginning in the offices of councilman and alderman and rising to the mayoralty in 1917. He continued for five years, declining renomination in 1921. In May, 1932, Mr. Clarke was appointed to fill a vacancy on the board of County Commissioners. He was chosen chairman in 1938 and held the office until his death. He was chairman of the Cumberland County Committee on Safety in World War I, acted as the receiver for several large corporations and director of the Canal National Bank.

Mr. Clarke was treasurer of the Children's Protective Society and a former treasurer of the Cumberland County Religious Committee. He was a member of the Ancient Landmark Lodge, F. & A. M.; Sons of the American Revolution, the Cumberland Club, the Portland Club, and Descendants of the Mayflower. He had an extended list of friends and acquaintances and was widely beloved and deeply respected in the Church and in the community. He is survived by his wife, Ellen (Abbott) Clarke; two daughters, Catherine Burke Morrison, wife of Col. Douglas Patton Morrison, U. S. Army, now overseas; and Charlotte Clarke Outerbridge,

wife of Robert P. Outerbridge of Brookline, Mass.; a sister, Mrs. Philip C. Kilborn of Portland, Me., and three grandchildren.

A private requiem Eucharist was celebrated in St. Luke's Cathedral on January 28th. This was followed by the burial office conducted by Bishop Oliver L. Loring, assisted by Dean Powell M. Dawley and the Rev. Arthur T. Stray, with clergy in the chancel and a full choir. The bearers and honorary bearers were chosen from his associates in the several interests which had consumed his lifetime. Many persons from Portland and other places were present. The interment was in Evergreen Cemetery, Portland, Me.

Mrs. Charles F. Walters

Mrs. Charles F. Walters, mother of Bishop Walters of San Joaquin and widow of the late Charles F. Walters, died at the age of 85 at her home in Upper Montclair, N. J., on January 29th. Bishop Walters was with his mother when she died. There is no other member of the family surviving.

The funeral was conducted by the Rev. Robert Webster at Christ Church, Trenton, N. J. In this church Bishop Walters had been confirmed in 1911 and ordained to the diaconate in 1922. His wife and son, Sumner, jr., came from California to attend the funeral.

CHANGES

Appointments Accepted

BALL, Rev. IVAN H., formerly rector of St. Paul's Church, Monongahela, Pa., and priest-in-charge of St. Mary's Church, Charleroi, Pa., to be rector of Trinity Church and St. Gabriel's Chapel, Watervliet, N. Y., effective February 1st. Address: 1336 First Ave., Watervliet, N. Y.

BARNDT, Rev. WILLIAM PAUL, formerly rector of the Church of the Epiphany, Independence, Mo., will be rector of St. Matthew's Church, Lincoln, Neb., effective about March 1st.

BLAKE, Rev. FRANCIS F. E., formerly curate of St. Mark's Church, Philadelphia, is now rector

of St. Matthew's Church, Unadilla, N. Y. Address: Box 106, Unadilla, N. Y.

GOOD, Rev. MILTON, formerly of Olathe, Kans., is now curate at St. Paul's Church, Kansas City, Kans. Address: c/o YMCA, 8th and Armstrong Ave., Kansas City, Kans.

GRIDON, Rev. H. A. L., formerly rector of St. Philip's Church, Cleveland, Ohio, is to be rector of St. Mary's Church, Cleveland, effective April 1st. Address: 9721 Ramona Blvd., Cleveland, Ohio.

LOCKHARD, Rev. Dr. MALCOLM W., formerly a chaplain in the Navy, has retired from the Navy and resigned as rector of the Church of the Good Shepherd, Jacksonville, Fla., and is to be rector of St. Helena's Church, Beaufort, S. C., effective April 1st.

NASH, Rev. ARNOLD, is now associate rector of St. Paul's Church, Oakland, Calif., and visiting professor in Christian Ethics at the Church Divinity School, Berkeley, Calif.

NOCE, Rev. SISTO J., for 22 years priest-in-charge of St. Paul's, Farrell, Pa., is now in charge of Mexican Mission work in El Paso, Tex.

QUINTON, Rev. JOHN W., formerly rector of St. Paul's Church, Medina, Ohio, is to be rector of St. Paul's Church, Fremont, Ohio, effective April 1st. Address: St. Paul's Rectory, Medina, Ohio.

SARTARIO, Rev. HENRY C., formerly rector of the Church of the Holy Spirit, Nice, France, and more recently of Douglaston, Little Neck, N. Y., is now *locum tenens* of St. John's Church, Columbia, S. C. Address: 416 Maple St., Columbia, S. C.

STEPHENS, Rev. WILLIAM E., formerly rector of St. Luke's Church, Mount Joy, Pa., is now rector of Christ Church, Coudersport, and All Saints, Brookland, Pa. Address: Christ Church Rectory, Coudersport, Pa.

STIFFLER, Rev. JOHN L., formerly vicar of Trinity Church, Jersey Shore, and Trinity Church, Renovo, Pa., is now rector of St. Thomas' Church, Glassboro, N. J.

WILLIAMS, Rev. EDWARD T. H., 4th, formerly curate of Immanuel Church, Bellows Falls, Vt.,

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is now rector of that church. Address: 14 Church St., Bellows Falls, Vt.

Military Service

The following were graduated from the Naval Training School as chaplains in the Navy at the College of William and Mary, January 30th:

BELFORD, Rev. LEE ARCHER, of Greenville, Miss.

BUTT, Rev. HOLT FAIRFIELD, III, Seabright, N. J.

CREIGHTON, Chaplain WILLIAM F. (Lt. j.g.) USNR, now has the following address: Navy 259, c/o Fleet P.O., New York, N. Y.

Resignations

CURRIER, Rev. JOHN G., is now rector emeritus of Emmanuel Church, Bellows Falls, Vt. Temporary address: 14 Church St., Bellows Falls, Vt.

RICHARDS, Rev. A. G., D.D., for the last 14 years dean of the Du Bose Memorial Church Training School, Monteagle, Tenn., has resigned on account of ill health, effective March 1st.

Ordinations

PRIESTS

MICHIGAN—The Rev. LAWRENCE W. PEARSON was ordained to the priesthood by Bishop Creighton of Michigan on January 30th in St. Andrew's

Church, Ann Arbor, Mich. He was presented by the Rev. Gordan Matthews. The Rev. Henry Lewis, D.D., preached the sermon. The Rev. Mr. Pearson, a graduate of Hobart College who received the M.A. from the University of Michigan and who has done special work at the Pennsylvania State College and read English History at Exeter College, Oxford, for one year, taught four years at the Brent School in the Philippine Islands and two years at the American School, Tokyo, Japan, having charge of the choir there also. He studied for the ministry in Berkeley Divinity School, New Haven, Conn. He has charge of St. Paul's Church, Brighton, Mich., and St. Stephen's, Hamburg, Mich.

SOUTH FLORIDA—The Rev. ALFORD BRUCE LAUBENBORG was ordained to the priesthood in Holy Trinity Church, West Palm Beach, Fla., by Bishop Wing of South Florida, February 2d. He was presented by the Rev. Canon William S. Turner, who also preached the sermon. The Rev. Mr. Laubenborg has been appointed to the charge of St. Edmund's Church, Arcadia, Fla., and St. Andrew's Church, Boca Grande, Fla.

VERMONT—The Rev. BURKET KNIVETON was ordained to the priesthood in St. Paul's Church, Burlington, Vt., January 31st by Bishop Van Dyck of Vermont. He was presented by the Rev. Charles S. Martin. The Rev. John Mockridge, D.D., preached the sermon. The Rev. Mr. Kniveton will continue to be curate of St. Paul's Church, Burlington, Vt. Address: 44 Pine St., Burlington, Vt.

DEACONS

MASSACHUSETTS—OTTO ROBERT RIEMENSCHNEIDER was ordained to the diaconate Janu 26th in St. Stephen's Church, Boston, Mass., Bishop Sherrill of Massachusetts. He was presented by the Rev. David W. Norton, jr. The Rev. Richard S. M. Emrich, Ph.D., preached the sermon. The Rev. Mr. Riemschneider is to curate of St. John's Church, Waterbury, Conn.

Marriages

The Rev. MORTON TRIPPE KELSEY, priest-charge of Emmanuel Church, East Syracuse, N. Y., and Miss BARBARA ISABELLE JONES, daughter of Mr. and Mrs. Seth Colburn Jones of Syracuse will be married February 11th at 11 A.M. Emmanuel Church by Bishop Peabody of Cent New York.

LACHER, Rev. E. LAWRENCE, was married Miss KATHARINE LEE GILBERT at St. Bartholomew's Church, Ten Hills, Baltimore, Md., January 22d by Bishop Powell of Maryland. The nuptial Mass was said by the Rev. John Mount. The Rev. Mr. Lacher is now rector of Mark's Church, Geneva, Ill.

Correction

The address of the Rev. H. FIELDS SAUMEN is P. O. Box 5012, Daytona Beach, Fla., 1 Burney Drive, Columbia, S. C., as listed in the LIVING CHURCH ANNUAL.



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Days: 7:30 & 11

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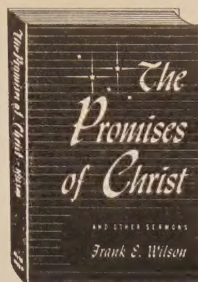
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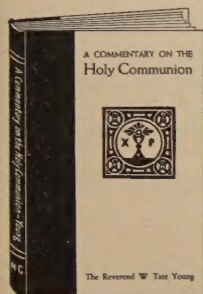
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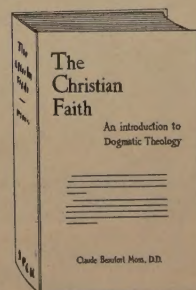
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